

PENTECOSTAL HERALD

and WAY OF FAITH

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THE CLEANSING BLOOD OF CHRIST

By The Editor



HE blood of Jesus Christ his Son cleanseth us from all sin." How blessed that promise to a soul longing for deliverance from sin, hungering and thirsting after righteousness. There it is in 1 John 1:7. Believe it, nothing doubting, and find it gloriously true.

"Wherefore, Jesus also that he might sanctify the people with his own blood, suffered without the gate." Thank God for this gracious truth. The sacrifice and sufferings of Jesus upon the Cross provided for our cleansing from sin. How significant and meaningful the agonies of the Cross! What a wonderful salvation it provides! Shall we despise or neglect what Christ wrought for us in his death upon the Cross?

"Let us go forth, therefore, unto him without the camp bearing his reproach." The redemption of mankind does not only mean a cross for the Redeemer; it also means a cross for the redeemed. There is no such thing as salvation from sin without going "without the gate" and partaking of the reproach that our Lord suffered. "And there's the rub." Many people would like to get into Heaven, but they are not at all disposed to suffer any sort of reproach. A popular religion is better suited to them. "Must Jesus bear the cross alone, and all the world go free? No, there's a cross for every one, and there's a cross for me."

No one will ever know the deepest and most blessed communion with Christ until he has an opportunity to suffer somewhat for him and with him. The trouble with us is, we hesitate to enter the garden of agony, to stagger beneath the cross of our own crucifixion to sin and the world. To desire a clean heart, to want to experience the sanctifying power of the cleansing blood of Jesus means a cross, a death to self, and often a death to those we love best. It often means criticism, ostracism, contempt; at the same time it means special revelations from Jesus and of Jesus. Those who have never been "without the gate" have something gracious and glorious awaiting them.

Sanctification is only for the regenerated; for those who love Christ and keep his commandments. The unregenerated do not desire the baptism with the Holy Spirit in his cleansing power. This is entirely out of their realm. Repentance, regeneration, with the witness of the Spirit, and that alone, can bring one into the realm where the baptism with the Holy Spirit in his cleansing and abiding is possible. Then there must be a consecration that leaves nothing behind; that embraces everything; that desires the will of God wrought in us and with us. As repentance and faith bring regenerating power, consecration and faith bring sanctifying power.

To be wholly consecrated to God, with no

THE WORD OF GOD.

1 John 1:6-10.

If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

If we say that we have no sin, we deceive ourselves, and the truth is not in us.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

If we say that we have not sinned, we make him a liar, and his word is not in us.

reservations, to be fully and gladly the Lord's, means safety for this world and all other worlds in God's universe. Nothing can be more desirable in this life. Such consecration means much. It receives so much. It settles all controversy between the soul and its Lord. It brings abiding peace, purity, and the most perfect rest the human soul can enjoy in this life. How blessed that human being who has made such consecration, and, having done so, believes for all that has been promised to and for such a soul provided in the atonement made by our blessed Lord on the Cross of Calvary.

Dear reader, how is it with your soul? Have you experienced regenerating grace? Do you know what it is to be born again? Have you passed from death unto life? Have you received the witness of the Spirit to the glad fact that you are a child of God? The Apostle says in his exhortation, "Let us go on to perfection." The religion of Jesus Christ is a going-on religion; it means an endless journey until we reach our home in Paradise. Have you gone on to your Pentecost? Have you consecrated? Have you experienced the cleansing power? Have you felt the love of God shed abroad in your heart by the Holy Ghost? This is all for you, provided in the atonement and taught in the Scriptures. It could not be provided without the Cross on which our dear Redeemer died, nor can it be received by any who are not willing to bear the cross of death to sin and self, and a life hid with Christ in God. May the Holy Spirit be your guide to lead you on into the fullness of all things provided in the atonement.

At Asbury College

When the weather became warm enough for me to get back to Wilmore, I was very happy to touch again the wonderful student life at Asbury. They gave me a very hearty welcome and through the days I have been quite busy. Generally up at five o'clock and ready for the radio message at six. Then a short sermon at eight o'clock in the chapel.

What a wonderful body of students. I wish every reader of THE HERALD at some time could sit on our platform and look at this great student body. So many of them are beautifully saved and consecrated to the ser-

vice of the Lord. We have enough young preachers here to make a good-sized annual conference. We have quite a little army of consecrated young men and women with us who are preparing for the mission field. We feel quite sure that the Lord will set before them an open door which no man can shut.

Why should any one definitely called of the Lord to preach, entirely consecrated to him for that gracious service, trusting in him and willing to go forward, have any fear about what man can do? When we look at men standing alongside the Eternal Christ, they look very small. The one thing necessary is for a young person to feel a definite call, to be sure they are entirely consecrated to God, and then to prepare themselves for the service and have no uneasiness or anxiety with reference to their field.

God permits men to shut the door we had expected and desired to enter so he can open the door that he wishes us to enter. And so we trust him and go forward. We believe that we have quite a number of young people here who are wholly the Lord's and who will be graciously used in his service.

Remember us in your prayers that our convictions may be deep, that our hearts may be pure, that our object may be the glory of our Lord Jesus and the salvation of our fellow-beings without any sort of uneasiness or fear with reference to the outcome. Our God is almighty. He will do to trust. He can lead and deliver, bless and guide, and bring his own will to pass. Praise his name forever.

H. C. MORRISON.

Monthly Sermon.

REV. H. C. MORRISON.

SEEING VISIONS.



"Your young men shall see visions." Joel 2:28.

"Where there is no vision, the people perish." Prov. 29:18.

"I was not disobedient to the heavenly vision." Acts 26:19.

The vision spoken of in these texts is not that which is seen with the natural eye; but it is the spiritual discernment of spiritual things. It is the inner eye of the soul beholding those things which are invisible to natural sight. It is with this spiritual vision that the ancient seers beheld the coming Christ, and wrote down, with marvelous accuracy, thousands of years before his birth, the tragic events which occurred during his earthly ministry.

We gaze upon the mountain and the beautiful landscape with the natural eye; we

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THOUGHTS ON VARIOUS QUESTIONS

Rev. G. W. Ridout, Corresponding Editor.

I.

These are days when we need to hold a steady, persistent faith in God. We believe in the overruling Providence of God in times of crisis and storm. Read Psalm 46.

"God moves in a mysterious way

His wonders to perform;
He plants His footsteps in the sea

And rides upon the storm."

In 1863, John Bright, one of the great orators of England, gave an oration in Birmingham in which he said:

"I cannot believe that civilization in its journey with the sun will sink into endless night to gratify the ambition of the leaders of revolt, who seek to

'Wade through slaughter to a throne

And shut the gates of mercy on mankind.'

"I have a far other and brighter vision before my gaze. It may be but a vision, but I will cherish it. I see one vast confederation stretching from the frozen North in unbroken line to the glowing South, and from the wild billows of the Atlantic westward to the calmer waters of the Pacific main; and I see one people, and one law, and one language, and one faith, and over all that wide continent the home of freedom, and a refuge for the oppressed of every clime."

II.

Abraham Lincoln had a much higher conception of the Bible, and more sensible ideas than many of our present day scholars and preachers. What volumes are written about the Bible from the standpoint of philosophy, logic, psychology, etc., but where can you find a more sensible bit of advice and sounder philosophy than the following told about Abraham Lincoln.

Mr. Lincoln was reading his Bible on the piazza of the White House, when an old friend came to see him who remarked, "Well, Mr. Lincoln, I see you are reading the Bible." Lincoln's reply was unique and wonderful. He said: "Joshua Speed, read this book for what on reason you can accept and take the rest on faith and you will live and die a better man." There is more good common sense and good religion in that reply of Lincoln's than can be found in whole volumes about the Bible.

It was said that Huxley, the skeptic, in religion generally was worried over the matter of morals in his age. In 1870, speaking before the London School Board in advocacy of the use of the Bible for and by the children, Professor Huxley said: "By what other means can children be so humanized? I have been seriously perplexed to know by what means the religious feeling, which is the essential basis of conduct, is to be kept up without the use of the Bible." This is a very important statement.

Daniel Webster, in the disturbed and threatening thirties, forties, and fifties, said: "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity."

III.

Luther was led into the light of salvation largely by reading Romans and Galatians; and Wesley was converted as he heard one read Luther's comment on Romans. Luther's

conversion was a turning point in church history. As one has said: "When Luther raised his voice against Indulgences, he was but declaring his inner convictions, little realizing that he was sowing the seeds of a great evangelical awakening; and when on All-Saints' Day, October 31, 1517, he posted his ninety-five theses, here dawned a new era when the Word of God was to be the final authority as a rule of conduct instead of the Pope's decree from Rome. In the city of Worms today stands the monument to Luther on which are inscribed the words of the reformer when he would not recant: 'Here I stand. I cannot do otherwise. God help me.'

"From Wartburg Castle, in 1534, where Luther was concealed, he completed the monumental work of translating the Bible into the German language. This work perhaps gave him more satisfaction than any achievement in his whole life; for he valued the Scriptures as the revelation of God's will to man and a guide for the Christian life. Today Luther's Bible is the greatest religious and moral classic of the German people.

"After his fortieth year, Luther developed many of the qualities of the Christian poet; among them were an eye for the beautiful, a devout heart, seeing God in everything, a deep religious experience which vitalized his whole life, and an inward peace, with exuberant joyfulness. He published his first hymnal in 1524, which is the date of the beginning of the evangelical church hymn. The hymn, 'A Mighty Fortress Is Our God,' founded on the forty-sixth Psalm, has been called the Battle Hymn of the Reformation."

IV.

We should praise the Lord for every movement that makes for righteousness and advances the Kingdom of God. We have been deeply interested in that great teacher and preacher across the seas whom Hitler ran out of Germany—I mean Barth. The teachings of Barthianism swing us back to the Bible and to evangelical truth and experience. He has had a powerful effect upon some professors in our schools and seminaries leading them back to their Bibles. Barth is a Calvinist; so were John Knox and Spurgeon.

Bishop Mouzon, in writing about Barth, in 1933, said: "In the Barthian theology the doctrine of the moral depravity of man is strongly restated. And surely it was time. The modern notion that human nature is all fair and good is a pathetic fallacy, a leftover from the French Revolution, the fundamental doctrine of Rousseau. This notion is seen in full flower in modern Humanism, which, as a matter of fact, is nothing more than French Positivism, which long ago was swept out of the back doors of European schools of thought. One does not need to go to the Bible to prove the sinfulness of man; one needs only to look about him at the ruin and shambles of society as it is seen in America today. Our modern theology is not theology at all, but only anthropology. It does not start from God; it begins with man and never gets beyond man. When the Modernist tries to say God, he only pronounces the word 'man' with a loud voice. In the very nature of the case, man can never build a bridge from himself to God; if God is to be known as God, God must throw the bridge from himself to man. Discovery and revelation are not two aspects of the same thing. The personality of God, the moral character of God, and the saviorhood of God can be truly known only as God makes himself known."

Professor Lewis, of Drew, writing of Barth, said: "A preacher who can read Barth

without being driven to his knees in a deep heart-searching must have become so inexpressibly callous that he could remain unmoved even if Christ himself should suddenly meet him in the way."

Barth has no patience with the present day thought and modernism that obscures the Bible and blocks the way to salvation by faith. Writing on Romans 12, he said: "We men living in time have stood, are standing, and will stand in infinite opposition to what God is Guilt and transitoriness are the main characteristics of our best deeds."

With tremendous emphasis, Barth insists that "God is God, and man is man." Man, in his pride, had thought that God was altogether such an one as himself. In this doctrine of immanentism, Christian theology had been entirely dissolved.

V.

Bishop Arthur Moore said a few years ago: "The normal mood of Methodism is the evangelistic mood. Whatever place other groups may assign to evangelism, there is no question but that it is essential and vital for Methodism. We have always regarded ourselves as the heralds of the joyful message of salvation, both here and hereafter for all who believe in Jesus Christ. A Methodist Church which does not evangelize may have names and numbers, but it lacks meaning. The stirring history of our advance across this continent is the story of resistless evangelism. Our supreme emphasis has not been a philosophical theory, or even a theological system, but a prophetic call to sinful men to accept Christ and go forth to a new life of faith and sacrificial service.

"Methodism needs a new baptism of this missionary and evangelistic fire. The flaming urgency of those early Methodists must be restored. There can be no effective substitute for the evangelistic passion. It is quite easy for a Church to forget its divine mission and settle down into a self-satisfied attitude ministering only to itself. Some congregations tend to become exclusive—a group of respectable people—with only a slight passion for humanity. Of course such churches have little enthusiasm and no spiritual daring because they fail to see that Jesus identified himself with broken and disinherited outsiders; with the lost, the least, and the last."

There's an amazing lot of things said today by the editors and leaders of Methodism about Evangelism, but a great deal of it is in word, only. In other days Methodism talked less about Evangelism but it had great revivals and the churches were on fire and people were getting saved all the year round. We have put out the fires of revivals with a lot of our religious education propaganda and our social activities. The modern church program chokes up the channels of revivalism and there's not much time given to prayer and preaching, the most important work the church is called to achieve, namely, the salvation of souls.

"What we have felt and seen

With confidence we tell,

And publish to the sons of men

The signs infallible."

Notice!

Rev. G. W. Ridout expects to arrive in New York from Brazil about June 1. He will be available for camp meeting engagements, missionary conventions, or other public services. Address him, care Pentecostal Herald, Louisville, Ky.

THE UNITING CONFERENCE OF METHODISM

Rev. J. C. McPheeters, D. D.

II.



Friends of the cause of intemperance will rejoice in the fact that the historic position of the three uniting Methodist Churches dealing with the liquor question will be maintained in the new Methodist Church. The uncompromising attitude of the new church on the liquor question was clearly revealed when a delegate proposed that the word "may" be substituted for "shall," in the law proposed for the new church, demanding that members be brought to trial for certain phases of conduct in connection with the use or the distribution of liquor. The proposed modification of the law met with overwhelming defeat.

The new Methodist Church perpetuates in its Discipline the historical position of the Methodist Protestant Church on the Wesleyan doctrine of sanctification. The statement occupies a position in the Articles of Religion following the 25th Article. A motion was introduced to remove the statement on sanctification in the Articles of Religion to a position in the historical statement of the Discipline. The motion, however, did not prevail. A footnote is attached to the statement that it is only a historical statement, and not one of the regular Articles of Religion. While the footnote is somewhat apologetic for the presence of a strong statement on the Wesleyan doctrine of sanctification printed in connection with the Articles of Religion, the fact remains that it is there, and is an expression, not only of the two hundred thousand Methodist Protestants coming into the merger, but also of multitudes in the two major bodies of Methodism coming into the union. The statement on sanctification as printed in connection with the Articles of Religion is as follows:

"The following Article is found in the Methodist Protestant Articles of Religion:

"Of Sanctification:
"Sanctification is that renewal of our fallen nature by the Holy Ghost, received through faith in Jesus Christ, whose blood of atonement cleanseth from all sin; whereby we are not only delivered from the guilt of sin, but are washed from its pollution, saved from its power, and are enabled, through grace, to love God with all our heart, and to walk in his holy commandments blameless."

The friends of holiness will be pleased with this clearcut statement, which puts the new Methodist Church on record in a historical statement to the effect that a large number of her members have believed and taught the doctrine of sanctification as a cleansing from all sin, an experience which may be received through faith in Jesus Christ. This historical statement undoubtedly carries great weight and significance.

The early Methodist fathers laid such emphasis upon holiness, that holiness became a living issue in Methodist preaching and theology. The statement at the Christmas Conference of 1784 to the effect that it was the purpose of Methodism to "spread Scriptural Holiness" over the land has become an ever-recurring statement and pronouncement of our conferences and religious gatherings. While it is true this recurring statement is often used, detached from the significance which our forefathers gave it, holiness still remains an issue in Methodist theology. While strong efforts have been made on the part of certain groups in Methodism to cast aside the teaching of the early Methodist fathers on holiness, or to compromise the high standards which they upheld on the subject, the issue still remains with us in the camps of Methodism.

During that period of Methodist history, 1784 to 1860, when the doctrine of sanctification was strongly upheld and preached in Methodist circles, an advance was made never before attained by any group of believers since the days of the first century Christians. During that period of time they grew from the small number, approximately fifteen thousand, to where one-third of the Protestants in the United States were Methodists. What would happen in the great new Methodist Church if again the same emphasis were placed upon holiness as was given by the Methodist Church from 1784 to 1860? What would be the result if the 28,000 Methodist ministers should mount their pulpits, and call the eight million members of Methodism to a heart cleansing and holy living with the same emphasis that characterized the preaching of Asbury and McKendree?

We have little doubt as to what would happen. We believe a revival fire would be kindled that would girdle the entire globe. We believe that family altars would be established by the tens of thousands, and that tithers would be enrolled by the millions. We believe that every retrenchment would stop in missionary giving, and that there would be an advance along every front that would mean the sending out of ten thousand new missionaries within a few years' time. We believe that such a revival would penetrate our institutions of learning until they would become citadels of spiritual strength.

We believe that such a revival would turn the line on the economic chart from its present down swing to a very definite upward turn. Roger W. Babson, America's foremost statistician, speaking in an article in the March, 1939, issue of *The Lord's Day Leader*, says, concerning the present economic situation: "I am very fearful of the present trend line. In fact, I say it will not go up again until this nation and the world is awakened by a spiritual revival. Only a spiritual revival has turned the trend line upward heretofore when it was faltering. It is only reasonable that history should again repeat itself."

A splendid spirit of fraternity and good will prevailed throughout the session of the Uniting Conference. It was no small task to harmonize the Disciplines of the three different churches. When the task was attempted it was understood that there would be divergent viewpoints. Compromise in behalf of harmony proved to be the solution of some of the difficult legislative problems. A significant example of compromise for the sake of harmony was in connection with the Committee on Publishing Interests, of which ex-Governor Alf M. Landon was the chairman. The vote stood as a tie in the committee on the policy for the national paper for the new church. When Mr. Landon offered to untie the vote, as the chairman, the committee decided to effect a compromise. The result of the compromise was to make no change at present in the policy of the church papers. All papers will continue on the same basis as in the former three churches.

Quite a heated debate was staged in the Committee on Conferences, when it was proposed by one of the delegates that the requirement of conversion on the part of candidates entering the ministry be eliminated from the law of the new church. The delegate who proposed the radical innovation met with a whole battery of opposition. The committee vote, following the debate, resulted in sixty votes favoring placing the requirement of conversion for candidates entering the ministry in the new Discipline, and six votes against it. It seems rather surprising that even a small group in Methodism would oppose the requirement of conversion for a candidate entering the Methodist min-

istry. While we rejoice that the proposal was overwhelmingly defeated, it is grievous to contemplate that even a small minority would countenance such a proposal. The proposal was made in the name of the new philosophy and the new age to which we have come. World conditions undoubtedly reveal that the new philosophy and the new age have not removed the necessity of the regenerating grace of God as a definite vital experience in the hearts and lives of men. Without this experience the world will continue to ripen in iniquity, and plunge headlong toward a night of ruin and despair.

One of the most enlivening events at the Uniting Conference was the singing of the Bishops' Chorus by more than fifty bishops. The bishops participated in the singing of the Bishops' song: "Beloved, now are we the sons of God." Bishop Adna W. Leonard directed the bishops as they sang. Bishop Leonard demonstrated that he was no novice as a director, and all the bishops sang with a spirit and enthusiasm that thrilled the entire Conference. At the conclusion of the song by the bishops, the delegates arose and gave the longest continuous applause that was given in appreciation of any event during the Conference session.

An hour which was awaited with much interest during the session of the Conference was the reading of the appointments of the Bishops to their various jurisdictions and residences. The making of these appointments attracted unusual attention because of the fact that the Bishops are now assigned to the jurisdictions for life. The actual work of making these important assignments was assigned to a committee of fourteen. There were two representatives on this committee from each of the six jurisdictions, and two representatives from the foreign field. The committee was in session for several days, gathering all the information possible for their important task. Committees were heard from the various jurisdictions and episcopal areas as well as the bishops themselves. After days of prayerful and careful consideration the assignments were read to the Conference for final approval.

The Bishops in the future will be elected by the Jurisdictional Conferences instead of the General Conference, as heretofore. When a number of bishops retire by the age limit, at the General Conference of 1940, the Jurisdictional Conferences will elect their first Bishops at the Jurisdictional Conferences, following the General Conference.

We have already heard quite a little criticism of the law which compels a Bishop to remain in a single jurisdiction for life. The wider superintendency of the episcopacy which Methodism has known in the past is curtailed by this law. We would not be surprised to see a movement launched within a few years for the lifting of this restriction.

One of the problems confronting the new Methodist Church will be to maintain the connectionalism which has been such a valuable feature in American Methodism. It may be possible for the various jurisdictions to develop as individual units with characteristics so varied that they may take the semblance of different churches instead of being a unified whole. One of the large contributing factors to the advance of Methodism has been the general superintendency of her episcopacy. It would be a great loss to the church if the jurisdictions should become provincial at the sacrifice of the larger connectionalism which has been one of Methodism's chief assets. The general superintendency of the Bishops serving in every section of the church has been one of the vital factors maintaining the connectionalism of Methodism.

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JOHN WESLEY--A PREMILLENNIALIST

Rev. C. F. Wimberly, D. D.



HE Susquicentennial year has passed. We celebrated the Aldersgate experience of John Wesley. We heard much from press and rostrum about our need to rediscover Wesley, and bring back to the church the spirit and zeal of our great founder. We believe the church needs nothing more at this time.

We wish to rediscover one fundamental tenet of Wesley's faith—The Second Coming of Christ and his Millennial Reign on Earth. In the light of Methodism's present-day leadership, such a statement sounds as discordant as filing a saw during a flute solo. We propose, however, to prove from documentary evidence, that those of us who are caught in the delusion of "Advent Errors" are in the royal Methodist succession, believing the faith delivered by the Master to his disciples, and from them given to us.

We wish to give seven proofs that Mr. Wesley believed this "comforting doctrine," as he called it; however, many who do not believe it, may assume the same attitude as they do to the Wesleyan doctrine of entire sanctification; they admit that he believed and taught it, but that he was mistaken.

One of the first proofs is that Samuel Wesley, his father, believed it. Hear his testimony: "We believe, as all Christians of the purest ages did, that the saints will reign with Christ on earth a thousand years. At the beginning of the thousand years shall be the first resurrection, wherein martyrs and holy men shall rise and reign here in spiritual delights."—*Athenian Gazette*.

Second, Charles Wesley, the poet of Methodism, believed it, though many of his hymns have been pruned. Here is one of his verses:

"Trusting in the literal Word,
We look for Christ on earth again;
Come, our everlasting Lord,
With all thy saints to reign."

Third. John Wesley's early experience and association with the Moravians, who were Chiliasts, doubtless had more to do with the moulding of his faith than any other influence. He mentions Peter Bohler, strong pre-millennarian, who "imparted warmth to his soul." At Herrnhut, Germany, the Moravians have their "Watch of the Lord," and, as he says, "finds a haven to his soul." Then he came in touch with Fraude, of Halle, Bishop Spangenburg, the successor of Zinzendorf, called the "Melancthon of the Brethren," a bosom friend of Mr. Wesley, and many others. For reference to all these statements, see Tyerman and Stevens History of Methodism. All these facts are indirect, but positive proof that John Wesley was in full sympathy and accord with the Moravians, and they were all Chiliasts.

Fourth. Let us examine three of the outstanding leaders of early Methodism. The first is Joseph Sutcliffe, appointed by Mr. Wesley, and who says of him that his life was "unspotted Christian purity and progressive excellence." In Bible scholarship he especially excelled. He wrote a great commentary on the whole Bible, and his soul burned with missionary zeal.

The next is John Fletcher, than whom early Methodism produced no more saintly character. It was Mr. Wesley's desire that Fletcher should succeed him as the guardian of Methodism. His death six years before Mr. Wesley's prevented. John Fletcher teaches this doctrine in strong, positive terms. All the other brethren of our church will recall that "Fletcher's Appeal" was once used in the Conference Course; but the book has been taken out of the Course of Study, and the church is the loser, as no stronger book was ever written on Human Depravity.

Fifth. Thomas Coke, our first bishop of the New World, who later had charge of all the missionary work of Methodism. It was said of him, "The missionary spirit was in him as a burning fire shut up in his bones. He crossed the Atlantic Ocean eighteen times at his own expense. His faith in the imminent and pre-millennial coming of Jesus was the impelling impulse for lost souls." Coke wrote: "The period of time which yet remains we know is short; how short, who can tell? We ought to be in constant expectation of it. At the coming of Christ to deliver and avenge his people, the faith of his coming will be in a great measure lost." Were ever words more prophetic in the church today? Bishop Coke was correct. He also said: "The sons of the resurrection, therefore, shall die again, but shall live and reign with Christ in eternal bliss, as well as enjoy all the glories of the Millennium; be priests of God and Christ, and reign with him a thousand years. That there shall be such a happy period as the Millennium is the plain and express doctrine of Dan. 7:27; Psa. 2:8; Isa. 9:9; and Rom. 11:25, and of all the prophets as well as John. The doctrine of the Millennium was generally believed in the first three and purest ages; the doctrine lay depressed for ages, but sprang up again at the Reformation." We find that three of the most influential men of early Methodism were firm believers in this Blessed Hope.

A sixth proof that Mr. Wesley believed this doctrine; we quote from a letter which he wrote to Dr. Conyers Middleton in 1749. "The doctrine, as you very well know, which Justin deduced from the prophets and the Apostles, and in which he was undoubtedly followed by the Fathers of the second and third centuries, is this: The souls of them who have been martyred for the witness of Jesus, and for the word of God, and who have not worshipped the beast, neither received his mark, shall live and reign with Christ a thousand years. But the rest of the dead shall not live again until the thousand years are finished. Now to say that they believed this is neither more nor less than to say that they believed the Bible."

Still another proof that Mr. Wesley was guilty of the "errors of Adventism." In 1764 he reviews a book written by one Thomas Hartley in which he strongly indorses the pre-millennial teachings of the book, entitled "Paradise Restored." He wrote the author as follows: "Your book on the Millennium and the Mystic writers was lately put into my hands. I cannot but thank you for your strong and seasonable confirmation of that comfortable doctrine, of which I cannot entertain the least doubt as long as I believe the Bible."

Tyerman, in reviewing this book by Thomas Hartley, says, "it teaches among other things, that Christ will come a second time, and will set up a kingdom, and visibly reign on earth for a thousand years." "Wesley, like his father, was a Millennarian, a believer in the second advent of Christ to reign on earth, visibly and gloriously, for a thousand years."

Robert Southey, a biographer, ranking second to that of Tyerman, says of the Father of Methodism: "He held the doctrine of the Millennium to be scriptural." William Nast, the commentator, testifies: "Both John and Charles Wesley, Dr. Coke, as well as Fletcher and Whitefield, occupied pre-millennial grounds." Concerning Wesley in particular, Nast says: "I have studied Wesley's writings with great diligence, and my prayer has been that the clergy and laity of the Church might be reminded that John Wesley was a firm believer in the personal and pre-millennial coming of the Lord Jesus."

In Wesley's Arminian Magazine, in an ar-

ticle on the "Renovation of All Things," says that it is urged, according to the promises, "There will be a middle period between the present pollution, corruption, and degradation of the earth, and that of a total, universal restoration of all things on a purely angelical, celestial and eternal state, and in this middle period, between these two extremes, the earth will be renewed in its primitive lustre and beauty."

George C. Needham, who was selected to write an article on Pre-Millennialism for the New Popular and Critical Bible Encyclopedia, said that John Wesley exulted in this hope. Prof. E. F. Streeter, of University Park, Colo., testifies: "The founders of Methodism were in the true apostolic succession of a healthy scriptural Chiliasm. May the Methodist Church hold fast to, and be comforted by, the Blessed Hope of the Gospel, the hope of the early Church, the hope of the Fathers."

George Smith, in his History of Wesleyan Methodism, makes the following statement: "In all the controversies which arose respecting the religious tenets of the early Methodists, it was invariably maintained that theirs was the old religion, the religion of the primitive Church."

Mr. Wesley fixed no dates; neither does any one with religious intelligence; but he lived every day, every hour, as though it were his last. He said: "Perhaps he will appear as the dayspring from on high, before the morning light. Oh, do not set us a time. Expect him every hour. Now he is nigh, even at the doors."

Walter Churchey, a personal friend of Wesley, Coke, Fletcher, and all the rest, said at Wesley's tomb: "I have lost my friend Wesley, but I shall see him again, perhaps soon, even upon earth where the sufferers for Christ are to rise and reign in his spiritual kingdom, for a thousand years." Professor Coddington, of Syracuse University, recommends Nathaniel West's book showing that Mr. Wesley was a pre-millennarian, and has this to say: "The body of the argument as to Wesley's position, is unanswerable, and its reassertion in our day seems to me to be very reasonable." Mr. Wesley was an ordained minister in the Anglican Church, and died a member of it, and this church has ever been Chiliastic, and is so today. We feel we have sustained the caption of this article—"John Wesley believed in the coming of Jesus, and His Reign on earth for a thousand years."

Now the question arises: If Mr. Wesley believed this doctrine of the Blessed Hope, why did he not put more emphasis on it? Two reasons: (1) Mr. Wesley was absorbed in his Gospel of regeneration, and the witness of the Spirit—interested in getting men saved from sin. (2) The prophetic buds of the figtree were not swelling and blooming as they are today. The Master said: "When ye see these things begin to come to pass, ye may know that I am near—at your very door!" Fifty years have witnessed every one of them swell and bloom. If Mr. Wesley lived today, the story would be different.

Glorious Triumph.

Is another one of Louise Harrison McGraw's wonderful books of religious fiction. Charming Betty Thornton's romantic experience with Tom Marton, her disappointment, her soul struggle and triumph are attractively narrated in this story. This book emphasizes the thing more important in human life, that is, one's relation to God. A distinguished minister, in commending the book remarked that he wished he could place it in the hands of every young person, especially those about to choose life partners.

"Glorious Triumph," by Louise Harrison McGraw. Price \$1.00. Order of Pentecostal Publishing Co., Louisville, Ky.

Great Prophecies of Ezekiel.

REV. JOHN F. HARVEY.

I.

"And thou, son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of Jehovah."—Ezek. 36:1 (R. V.).



EZEKIEL, who was one of the "holy men of God who wrote and spake as they were moved by the Holy Ghost," is here addressing disobedient, sinful Israel. He is about to deliver unto them the revelation and visions which Jehovah had shown to him as he sat among the Jewish captives by the river Chebar. In chapter 1:1, he says, "The heavens were opened, and I saw visions of God." What Jehovah revealed to him in these visions is recorded in the book of the Holy Scriptures which bears his name.

The special revelations upon which our attention will be focused are those contained in chapters 36-39, inclusive. The prophecies contained in these chapters are of special interest at the present time because of the series of events that are taking place among European nations today, and the part some of those nations will have in the fulfillment of these prophecies of Ezekiel. It would therefore be much to our interest and profit to read these chapters in connection with the information which we are receiving daily from the press concerning the doings of some of these nations.

In these parts of Ezekiel's prophecies we have not only Jehovah's dealings with Israel, but also the relation that certain European nations will have to Israel in the "last days." Since the time of Nebuchadnezzar, the nations of earth have been under Gentile domination. This is called in the Scriptures the "Times of the Gentiles." During this time the children of Israel have been scattered among all the nations. The attitude of these nations toward the Jew have much more to do with the future dealings of God with the Gentile nations than many people think.

That God will deal in judgment with nations that have persecuted Israel, is a settled fact not to be denied by any one who believes the Holy Scriptures. Even in the unbelief and disobedience of the children of Abraham, the eye of Jehovah is ever upon them and a record is being made of the doings of those nations that hate and persecute them. One of the sayings of the Lord Jesus in the Olivet discourse has often been misunderstood, therefore, misapplied. It is that part where the Lord describes the judgment of the nations at the time of his coming. (Matt. 26:31-46). There are two crowds represented by the sheep and the goats. The character of the judgment pronounced is based solely upon how these nations have treated "my brethren," which can be only the physical brethren of Christ Jesus. The Apostle Paul makes this plain when he says: "Whose are the fathers, and of whom as concerning the flesh, Christ came." (Rom. 9:5).

While this judgment of the nations is not at the present time, yet it is fair to conclude that all through this age the attitude of the nations toward Israel will have a bearing on the adjudications of that day. Dr. Lewis Sperry Chafer, in a recent article in *Moody Monthly*, well says: "In the light of all that is revealed in the Word of God, it is reasonable to believe that the attitude of Gentile governments toward the Jew throughout the 'Times of the Gentiles' will occupy first place in Jehovah's evaluation of Gentile rule. The absolute election of Israel is the only key to a right understanding of all that has been or will be among the nations of earth."

The knowledge of this fact as stated by Dr. Chafer, will have much to do with our

proper understanding of the prophecies of Ezekiel which we propose to consider. In Ezekiel's prophecies we are shown Israel's history, past, present, and future; and with that history we are shown the part that certain nations will have in their relation to Israel in the tragic drama of the end-time. For we cannot read these prophecies intelligently without coming to the conclusion that, not only have they never been fulfilled, but they will come to pass in the end of this age and are intimately connected with the second coming of the Lord Jesus Christ. In fact, it is plainly stated that the events with which the prophecies deal will be in the "latter years" and the "latter days." (Ezek. 38:16). So in these great prophecies we have, as it were, a moving picture of which we are here given a pre-view of a drama which will be enacted upon the world-stage in the last days.

Let us therefore study these revelations which were given to Ezekiel, with the prayer upon our lips: "Open thou mine eyes that I may behold wondrous things out of thy law." (Psalm 119:13). In chapters 36 and 37 there are great prophecies concerning Israel, some of which have been fulfilled, while others await fulfillment in the "last days." In chapter 36 we have recorded, first, the scattering of Israel among all nations, and second, their re-gathering into the land from which, because of their sin and disobedience, they were driven. Jehovah is speaking and saying through the prophet, "Also, thou son of man, prophesy unto the mountains of Israel and say, Ye mountains of Israel, hear the word of Jehovah." Again in verse 19 we read: "I scattered them among the nations, and they were dispersed through the countries: according to their way and according to their doings I judged them." (R. V.).

These children of Abraham have gone to every nation of earth, as has been often said, wanted by none, they have gone to all. They have indeed been the "people of the wandering feet." Grievous, indeed, have been their sorrows as they have wandered homeless in a hostile world. The ancient prophecy concerning them has been literally fulfilled: "And among those nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shall have none assurance of thy life: In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see." (Deut. 28:65-67).

What a tragic picture of the sorrows and sufferings of that nation that rejected and crucified its Messiah and King. Yet it has literally come to pass, and is still being fulfilled in the present-day persecution of the Jews by many Gentile nations. The judgment of God is still upon them because of their persistent disobedience which culminated in the rejection of his Son.

What an object lesson this should be to Gentiles living in this day of grace. Persistent sin is certain to incur divine judgment. "Whatsoever a man soweth, that shall he also reap." That is the unchangeable law of Almighty God. The admonition of the Apostle Paul to the Gentiles, recorded in Romans, chapter eleven, is worthy of our most careful consideration. Speaking of the breaking off of the natural branches (the Jews) and the grafting in of the Gentile branches, he warns the Gentiles in these words: "Boast not against the branches, (that is, Israel...) Because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear. For if God spared not the natural branches, take heed lest he also spare not thee." Though Israel has been the subject of divine chastisement, which even in this day

is not ended, yet Jehovah has not forgotten them. Though God has allowed them to wander homeless in sorrow and suffering among the nations, yet the time is coming when he will not only restore them to their land, but will visit judgment upon the nations that have persecuted them. "For I will take you from among the nations, and gather you out of all the countries, and will bring you into your own land." (Verse 24) (R. V.).

The promise of Jehovah is: "I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you. And a new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep mine ordinances, and do them." (Verses 25:27). And in the words of the Apostle Paul: "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." (Romans 11:26).

And so shall the plans and purposes of Jehovah for his earthly people, Israel, be carried out to the letter, and redeemed Israel shall dwell in that land that God gave by covenant to their father Abraham, and Jehovah shall be their God and they shall be his people. (Chapter 36:28).

In our next study of these great prophecies we shall consider the remarkable vision given to the prophet which is recorded in Ezekiel, chapter thirty-seven.

One Who Knows Speaks.

MRS. H. C. MORRISON.



SOMEHOW, when the question of the liquor traffic is mentioned I get all "riled up" and my blood almost boils from excitement. Then to hear the excuses that are made for legalizing this home-destroying, soul-killing traffic, and to know the people are gullible enough to believe their "tales," makes one wish they had the power to lift an arm of might that would put an end to this demon of destruction to soul and body, that the people might be liberated from its tentacles of slavery and inability to extricate themselves.

But the heading of this article was suggested by something I read that Roger Babson, foremost national statistician and economist, has to say of this iniquitous business. He is a man whose judgment ranks above that of any other man in our nation in such information, and I am giving you, my readers, what he has to say of this nefarious business. In an address made at a banquet held in the First Methodist Church, Boston, April 25, 1939, under the auspices of the National Prohibition Committee, Roger W. Babson, the guest of honor, affirmed total abstinence for the individual and prohibition for the state as the only hope of democracy and a return to prosperity.

Mr. Babson said in part:

"My attitude on liquor has been due to what I have seen, having been brought up at Gloucester, Mass., with a rum shop at each end of the street. Only since the repeal of prohibition, however, have I realized the terrific dangers of the commercialized liquor traffic.

"In saying this, I am not referring to the great harm liquor is doing to the people of this country, especially to the youth. I am not even thinking how this harm may strike our own homes and ruin our sons and even the girls of our families. My reasons for annihilating the liquor traffic is because of its dangers to democracy. It is undermining

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ASBURY ALUMNI PAGE

Containing Contributions from Trustees, Faculty, Alumni, and Students of Asbury College and Seminary. Address Correspondence to Dr. Z. T. Johnson, Managing Editor, Wilmore, Kentucky.

God's Material Gifts to Man.

THE GLORIOUS SUN.

W. BRANDT HUGHES, Ph.D.

Prof. of Physical Science, Asbury College.

A child is born into a home and grows to young manhood or young womanhood without a realization of the effort it took on the part of the parents to provide the home and what material comforts and conveniences the home can offer. There is coal in the bin, food on the table three times a day, and a comfortable bed at night. There is clothing, there are books, there is the privilege of an education. Added to all this there is parental love that shields and directs and helps the child through every difficulty and danger.

Just so it is with us as children in God's great family. We have been born into a world where heat, light, rain, soil, air, coal, oil, fruit, grain, trees, birds, and flowers have been provided for us, most of them without any effort on our part. With all these great free gifts some of us still have a notion that we have been poorly treated and grumble considerably when we should be rejoicing that all we have to do is to use these material blessings for our happiness and the happiness of those about us.

At Asbury College there is offered in the Science Division a course in science in which the student's attention is called to some of these great free gifts, to how dependent we are on them, and to the great Creator who in his great wisdom provided them for us.

In this short article we will discuss the one gift that, in a material way, means most to us, for without it almost all of the others would be impossible. This gift is the sun. This great big ball of fire has never failed to appear above the eastern horizon every morning since the earliest time. Some faint idea of its size can be gained from the statement that it is 1,000,000 times as large as the earth. Scientists have estimated that it is burning up at the rate of 120 million million tons a year, yet at that rate of being consumed it would take it 15 million million years to be entirely consumed.

The sun is so large that were it a hollow sphere and the earth placed in its center the moon could revolve around the earth at its present distance of 240,000 miles and yet be almost 200,000 miles below the surface of the sun. Its temperature on the surface is around 10,000 degrees Fahrenheit. Internal temperatures, of course, are far beyond this. It is a monstrous, seething, raging ball of burning gas.

The earth is so far from the sun that only one two-billionth part of the heat given off by the sun falls upon the earth. But across empty space, in a way no one understands, the sun sends to the earth the two-billionth of its energy in a stream of heat and light that if it could all be put to work it could do as much work as 230 million million horses working continuously. Some have estimated it to be even more than this. These enormous numbers mean little to us. To put it in language more easily grasped, the sun's energy that falls on a roof 150 by 50 feet is equal to 300 horse power. The sunlight falling on a square yard on a clear day when the sun is directly overhead will furnish energy equivalent to that necessary to run six washing machines.

Suppose the sun were to be blotted out of the sky; what would happen to the earth? First, eternal darkness except for the very faint starlight. Second, eternal cold bring-

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W. Doyle, F. Leichhardt, J. Brookshire, H. Webb

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ing with it the freezing of all the water on earth; every pond, river, lake, and ocean. This would be followed by the death of all living beings on earth and probably the turning of all the air to liquid then to solid air. The earth would be a frozen ball wandering in cold, dark space.

Not only does the sun bring us all the light we have on earth, and the heat that keeps the sea and fresh water bodies liquid over most of the earth, and the atmosphere a mixture of gases for us to breathe, but it furnishes the energy that causes water to evaporate from the surface of the sea to provide a supply of rainfall over the land. If it were not for this latter provision, even with all the blessings mentioned above, the land would be one vast burned up desert; a waste land without tree, or shrub, or herb, where no bird or beast or man could live because there would be no water.

Even if the energy of the sun did lift the water of the sea into the atmosphere it would fall back into the sea again were there no winds to carry the clouds over the land areas. Thus we have another of the great blessings we receive from the sun in the winds which are the result of the unequal heating of the earth's surface by the sun.

Then, because we have clouds and winds, the lands are watered and plant and animal life are made possible. Plant life is the food of animal life, and plant and animal life, or animal life alone, the food of the remainder. Plant and animal life make up the food of mankind. And it takes not only the rain carried by the wind to the land, but it takes the genial warmth of the sun as well as sunlight to make plants grow. So, for all our food we depend entirely upon the sun. Then plant life is used for fuel for homes and in many other useful ways. When we sit in our homes on cold winter nights we are warmed by the sunlight that was built into the wood of a few years ago or into the plants that made the coal, ages ago. Our homes are lighted by electricity from water power generated by the sun, or by kerosene derived from the plant life of the ancient coal periods.

Our clothing can be traced back to the energy of the sun. Our automobiles are run by gasoline which some one has called "liquid sunlight." Our trains are run by coal which

may be termed "solid sunlight." All we have in a material way on earth that is worth while may be traced back to the sun.

The Seventh Hour.

Dana Barron, deserted by a beautiful mother, who took with her his baby sister, started on a lonely journey to New York after the death of a devoted father who lived to see him grow into manhood, in quest of his mother and sister, a dying request made by his father. Enroute he met a college chum, a devout Christian, in the person of Bruce Carbury, who provided pleasant quarters for him and was on hands with Christian comfort in every time of need.

Dana finally met his mother, who scorned him, but became very chummy with his sister whom he had never seen before.

There are providential leadings all through the story, the salvation of his sister, and although his mother met a tragic death, she, too, found Christ, and the story ends as only a Christian story can. "The Seventh Hour" is a romance of inspiration and will delight any one who reads it.

"The Seventh Hour," by Grace Livingston Hill, price \$2. Order of Pentecostal Publishing Company, Louisville, Ky.

Indian Springs Holiness Camp Meeting

The forty-ninth meeting of this greatest Southern Camp will be held August 10-20 on the beautiful grounds one mile from Indian Springs, Georgia's famous health resort.

During its history of nearly a half century, the leading preachers of the Holiness Movement in America, England, and the Orient have filled its pulpit with the marked approval of The Infinite. This year the trustees have pleasure in presenting the following workers: Dr. H. C. Morrison, Editor of THE PENTECOSTAL HERALD, President of Asbury College, and one of the outstanding preachers of America. He has engagement for life at this camp. Dr. J. L. Brasher, one of the great preachers of the Holiness Movement, comes to us this year for his sixth engagement. Last, but not least, Rev. Leonard H. Cochran of the South Georgia Conference of the Methodist Church, comes to us for his first engagement as one of the preachers. Brother Cochran is one of the strong young men of the Georgia pulpit, and the multitudes will hear him with unusual pleasure and profit. Homer Jenkins, known and loved far and near for his ability as a Director of camp meeting music, will have charge of this phase of the work.

According to those who visit the leading camps of the country, the Young People's work at Indian Springs is one of the largest and best in America. Rev. Leonard H. Cochran is Director. Having been chosen as one of the preachers this year, Mr. H. W. Pittman, a Trustee of the camp ground and one of the efficient Sunday school men of Georgia, will serve as Director this year. Rev. Henry A. Screws, one of the strong young men of Alabama Methodism, is President of the Young People's work at the camp. Mrs. J. M. Glenn and her corps of special workers with the children will see to it that this choice group has the best possible care. Parents are requested to bring their children and see that they attend these special services.

A Few Reasons Why All Who Can Do So Should Attend: The health-giving waters of Indian Spring, the wonderful preaching of the Word, the glorious gospel singing, the spirit of prevailing prayer, the exceptional

(Continued from page 3)

personal work, the thrilling work of and with the young people and children, the delightful fellowship with good people from all parts of the country, and the low cost of entertainment (\$1.00 per day or less) make this a great place to spend your vacation. All mail should be addressed to Flovilla, Ga., care of camp ground. For further information, address Rev. L. H. Cochran, Sec., 1224 East 31st St., Savannah, Ga., or J. M. Glenn, Pres., Stillmore, Ga.

Wrecked Homes

WALTER E. ISENHOUR.

It is indeed a serious thing to be a home-wrecker; however, this is true of lots of people. They wreck their own homes by their misconduct, their bad habits, their ill and evil disposition and nature, their fussing and quarreling, drinking, doping, gambling, cursing, swearing, abuse and meanness. It is exceedingly bad to be a home destroyer. Every man and woman, boy and girl, ought to be a home builder rather than a home wrecker.

Usually when men and women wreck their homes they help to wreck the homes of others. It will be a fearful thing for home-wreckers, home-destroyers, to appear before the judgment seat of Christ to give an account of their wickedness. What shall they have to render as an excuse before Almighty God? No excuse for such wickedness will let them escape the wrath of God.

Every person who upholds liquor in any way, whether he votes for it, makes it, sells it, drinks it, or stands for it, is helping to wreck the homes and lives of our people. The fact is, all who uphold sin and wickedness help to wreck homes and lives. There is not a sin on earth that anyone can uphold and be right in the sight of God. We have lots of preachers who preach sinning religion, and multitudes of church members who argue sinning religion, stand for and uphold it, but that certainly doesn't make it right. *It doesn't make any evil justifiable in God's sight because a preacher upholds it.* It seems that many people believe a thing is right or wrong because some preacher stands for or against it. Right is justifiable because it is right; wrong is condemned because it is wrong. All the argument in the world won't make right wrong, neither will it make wrong right.

As individuals wreck their homes, also the homes of their fellows, to that extent they help wreck the nation. Our national life is composed of home life. *Our weakness or strength, nationally, is according to our weakness or strength in the homes of the nation.* It is impossible to wreck the homes of our people and hold the nation together. Anything and everything that is home-wrecking is likewise nation-wrecking. Then how can we hold the nation together and in the meantime wreck the homes of the nation? This is exactly what is taking place by the evils the nation allows to exist according to law. We, as a nation, have legalized beer and liquor, and this is wrecking and destroying homes throughout the nation. Then the nation allows the movies to carry on one of the most immoral kinds of business possible, the results of which are wrecking individuals and homes throughout the land. The nation allows the publication of trashy, rotten, unwholesome literature to flood the land which is likewise life-wrecking and home-destroying. The same is true of the modern dance. It is absolutely life-wrecking and home-destroying. The same is true of gambling and prize-fighting. These things should be outlawed rather than upheld by the nation. It looks like America is building her own gallows upon which to hang herself. She is cutting her own throat and destroying her own life by the evils she allows and upholds by law.

It is sad to realize that there are homes throughout the land wrecked and ruined by sin and wickedness. Readers of my mes-

sages write me of the sadness of their homes, the trouble, heartache, sorrow and strife, asking for advice and prayer. Usually about all I know to do in such cases is to pray. Many of such homes are beautiful so far as their furnishings are concerned, and they have plenty of the material blessings of life, but they lack peace, joy and happiness which come only by turning to God. Education, wealth, luxury, and even beauty won't make the homes of our people happy. It takes the marvelous love and grace of God to do this. Therefore if America is to be great in the future, and is to still be known "as the land of the free," she shall have to discontinue her plan of destroying the homes of the people by the evils she sets before them.

REQUESTS FOR PRAYER

A Herald reader asks prayer for her brother, that he may be saved and brought into fellowship with God and his family.

Mrs. M.: "Please to pray for my daughter, that harmony may prevail in our home; also pray for me, that I may recover from a nervous collapse."

Mrs. W. P.: "Please to pray for me and my husband, that the way may be opened for employment; also for a widow to be guided in her affairs so she may have a comfortable living."

Governor Prays

BY E. O. RICE.

Why should one think it strange that a Governor should pray? This nation has thousands of churches and preachers and millions of churchmembers; why should it not be thought "singular" if he did not pray? Jesus said, "that men ought always to pray, and not to faint." This is one reason why men faint today is because they do not pray.

I quote from *The Detroit News*, the issue of May 18th, 1939. "Dickinson Prays, Acts On Answers." "Governor Dickinson Wednesday night declared that, 'if we are to combat crime and other problems, we must go into our own homes and see that our children have contact with Jesus Christ and the church. We are facing problems today that will have a vital bearing on the future of our state and nation. Solution of these problems will not come about unless we get inside the individual and place in him the faith that God can help us, in the affairs of the State today. I do not dare attempt anything without first going to God Almighty, and I know that he answers me.'"

It is said of Evangelist Charles G. Finney that one time he met with a prayer meeting group and refused to pray with them, because they did not believe or expect God to answer their prayers. The beauty about Governor Dickinson praying is like that of Evangelist Finney, he prayed and his prayers were answered. Thank God for any one that gets their prayers through to God. The Psalmist states, "If I regard iniquity in my heart, the Lord will not hear me." Do you think iniquity today has anything to do with so many people not getting their prayers answered? "Fear not, Daniel; for from the first day that thou didst set thine heart to understand, and chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days." Dan. 10:12, 13.

Many a prayer is hindered by Satan; but we need not fear, as "The battle is the Lord's." We wrestle not against flesh and blood, but against principalities, against powers, . . . against wicked spirits in high places." Eph. 6:12.

Thank God for a godly man like Governor Dickinson, who has the character and integrity of the father of our country, and we have reason to believe that he has the determination of our great emancipator as well. Pray for this Christian Governor.

A message was read from the Council of Bishops to the Conference outlining a great forward advance for the new church throughout the world. A paragraph in the message, which was read by Bishop Edwin H. Hughes, says: "The Methodists of America have entered into a new sense of brotherhood. They have consummated the largest union of Protestant Christianity ever achieved. The full significance of what has transpired is beyond our present understanding; only eternity can properly evaluate the deeper meaning of what we have here done."

(Continued)

Windblown

Is another one of Paul Hutchens' new religious novels. A tragic story of a beautiful woman who was disappointed in love, married for spite and became a slave to a drunkard. She gives up everything real in life, even her faith in God, but through the persistent efforts of a Christian Sunday school teacher, Lillian Bagley and her two boys are brought to Christ while the drunken husband lies in jail. John Bagley dies, as most drunkards do, and Lillian, though aged, grief-stricken and worn, spends her last days in happiness. A delightful story—a book you will not want to lay aside until you have read every word of it. Fine to give a young woman.

"Windblown." Price \$1.00. Order of Pentecostal Publishing Co., Louisville, Ky.

Just Minding God

PRAYING FOR FRUIT.

I had gone into the great lumber sections of the northwest to help organize some churches. Our tent was up and the meeting was in progress. We were preparing our own meals and the people had been kind to bring in food, but had not brought any fruit. After several days I decided to pray for some fruit.

On Wednesday noon I prayed that the Lord would speak to one of his children to bring some fruit to the preachers running the tent meeting. I expected we would have some for supper, but it did not come. I had prayed in secret at first and had not told any one I was praying for fruit, so on Thursday I kept looking for it but did not tell any one. Early on Friday morning before we were out of bed I began to pray again and to remind the Lord of our need and of his promise to supply. I had hardly ceased praying when a man came with a large box and put it on the step of our car and went away. I rose up quickly and found he had brought twelve quart jars of different kinds of fruit.

I followed the man to thank him for his kindness and found he was just passing through the town and had camped one night near our tent. He soon left for his destination east of the Cascade Mountains. Although he knew nothing of our need or my prayer for fruit, he said that God impressed him to bring the fruit to us, and he had brought it more than two hundred miles.

As I was returning to our tent the Holy Spirit said that when I prayed on Wednesday the man, a total stranger to us, was loading his car, and put in the fruit; on Thursday he drove over two hundred miles, and on Friday morning he delivered the fruit before breakfast. That was a great encouragement to my faith.

"I had rather be the least of them
Who are the Lord's alone,
Than wear a royal diadem,
And sit upon a throne."

M. M. BUSSEY.

"Beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth."

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Rev. Z. T. Johnson, Ph.D. Rev. G. W. Ridout, D. D.
Rev. Bud Robinson Rev. J. L. Brasher, D. D.
Rev. L. M. Hargett, D. D. Rev. C. W. Ruth
Rev. Harry Ostrom, D. D. Rev. Joseph H. Smith
Rev. C. F. Wimberly, D. D. Rev. Richard W. Lewis, D. D.
Rev. R. A. Young, M.A., D.D. Rev. J. C. McPheeters, D. D.
Rev. Andrew Johnson, D. D. Rev. Walter E. Isenhour
Rev. O. H. Callis, D. D.

(Continued from page 1)

search the stars above us through the lens of the telescope, but man can see farthest with the natural eye closed, and the eye of the soul opened by the illumination of the Holy Spirit, gazing with wonder upon the vastness of God's plan for the redemption of men, the uplift and salvation of the race.

We sometimes say of a man, the boundary line of whose thinking, faith and activities is not drawn at the horizon of the natural eye, the man who lives, believes and labors with his eye fixed upon the possibilities that his faith has already made real, that "he is a man of vision." We mean by this, that he already beholds the waving field of grain before the seed has been cast into the soil; the splendid cathedral before the stone has been hewn from the quarry; the church, the school, the village, and the happy Christian community springing up in some far heathen land, while he lies in prayer upon some hay mow in his father's barn loft, an uneducated lad, with the call of God upon his heart to the mission field.

We like to speak more definitely at this time of that spiritual discovery that every soul must make in order that it may come into its own. The Prophet Joel tells us that "your young men shall see visions." We want you to notice that the prophet uses the plural number. He does not say that your young men shall see a vision, but see visions. We will call your attention to five distinct visions that ought to be looked upon by every human being—visions entirely beyond the realm of physical discovery, and can only be seen by the illumination of the Holy Spirit.

THE VISION OF GOD.

There is nothing so grand, so awe-inspiring and so awful as the beholding of God. The Israelites did exceedingly fear and quake when he wrapped himself in clouds of glory on Mount Sinai. Isaiah was unable to contain himself when he saw the Lord sitting upon a throne, high and lifted up; and he said, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of hosts." The Holy Spirit can make the divine person an actual presence. He can uncover to the eyes of the soul the infinite holiness.

The foundation of true Christian character must be laid in the revelation of the divine Being. It is well to turn to your Bibles and read about God, to listen to those who have communed with him, but we can never know his infinite holiness, his awful majesty, until we have beheld him with the natural eye closed, the face covered in humility, and the eyes of the soul gazing, with trembling awe, upon the divine Being to whom we are responsible for our conduct, and before whom we must stand at the judgment.

Men who have not seen God are not able to interpret higher spiritual truth. They are liable to take up with the theories, fads and fancies of men. In these days of many conceits and lofty human pride, they are quite likely to put out of the thought, and try to exclude from the universe, the God of the Bible. The greatest need of the times in which we are living, is that men get a vision of God; that they behold his omnipotent power; that they tremble in the conscious presence of infinite holiness; that they feel the tremendous weight of his absolute authority; that they get a vision they never can forget; that an awe and reverence be sent deep into their souls to abide forever.

MAN MUST GET A VISION OF HIMSELF.

He must look into the deep recesses of his own soul. The subconsciousness must be thoroughly awakened and fathomed. In the glare of the light of the ineffable holiness of the divine Being, man must behold in himself that which he cannot otherwise discover. Isaiah had never fully seen himself in his true character until he saw himself in the light of the awful presence of God. No man has, or ever will see his true self until he beholds the depth of the depravity and impurity of his being in the light of God's holiness. If you would search into the mysterious depths of deceitfulness and wickedness of the human heart, take the lamp of divine holiness; the contrast will awe and overwhelm you. All who truly see God see themselves.

Saul of Tarsus never had seen his own nature, his deep sinfulness, his lofty conceit and bitter prejudice until a light flashed upon him from the divine presence. His limbs gave way beneath him, and he fell to the ground blinded with the glory of the divine manifestation; he saw himself in utter hopeless ruin, without help from God. He surrendered; he abhorred and repudiated himself and his past. This revelation changed the persecutor into a preacher, broke down the bitter prejudice of a Pharisee of the Pharisees and made him an angel of life and power to the Gentiles.

No man who has seen God will ever doubt his holiness, or that he wills us to be holy. No man who has ever seen himself will doubt the awful fact of human depravity. No man can see God and himself without longing to be free from sin. Men who sneer at holiness have never had a vision of God; and men who sneer at depravity have never had a vision of themselves. When the Holy Spirit has illuminated the human spirit, and the eye of the soul has beheld the infinite and the self, that individual becomes confirmed and fixed with unshaken and abiding faith in the holiness of God, the fall, corruption and sinfulness of the human race.

A VISION OF CHRIST.

After one has had a vision of God and himself, he is undone and utterly hopeless without a third vision, and that is, the vision of Christ. The first and second visions make the third absolutely necessary. O, how miserable and utterly lost is that soul that has discovered its utter unfitness to appear in the presence of a holy God, until it discovers in Christ, a free and full atonement. No man can properly appreciate Jesus until the first and second visions bring him to feel his need of him. This state prepares him for the divine illumination, and enables him to see the Christ, mighty to save,

and flee to him. The joy of Archimedes when he made the great mechanical discovery, and ran through the streets crying, "I have found it! I have found it!" is a mere trifle compared to the joy that comes into a human soul when he lifts the eye of faith and beholds the Lamb of God that taketh away the sin of the world, as his personal Savior. Then indeed, he can sing, "He is the lily of the valley, the bright and morning star, the fairest of ten thousand to my soul."

No one who has had a true vision of Christ will ever question his power to save to the uttermost. These visions of which we are speaking put a man into the airship of faith high beyond the reach of all the devil's artillery; they sail in tranquil peace where the thunders of guns directed against them, and the report of the bursting shells can scarcely be heard. The humblest and most illiterate Christian who has looked upon the awful holiness of God, who has had a view of his own depravity, corruption and sinfulness, and has gazed with the eye of faith upon the power and glory of Jesus Christ to sanctify wholly, and save to the uttermost, can easily smile with complacency at the theories and doubts of the profoundest scholarship that never had the vision, has never seen God, through the eyes of the soul. These visions establish and settle men in the faith. They "know whom they have believed, and have been fully persuaded that he is able."

A VISION OF ONE'S HEART.

There is a fourth vision to which we must call attention, that is, the view of one's own heart after the cleansing power of the mighty Christ has been applied. After one has looked upon the Lamb of God with an eye undimmed with doubt, and beheld in him the ONE who taketh away the sin of the world; when the Spirit reveals to the trusting believer that his own heart, once depraved, so utterly unclean, now whiter than the snow, what amazement, what joy, what rest! How easy and delightful to witness that the blood of Jesus Christ his Son cleanseth us from all sin.

The visions of which we have spoken settle and fix the soul in the great doctrines of the Bible and ethics of Christianity. After one has beheld the infinitely holy God, his own deep sinfulness, the power of Christ to save, and his own heart made whiter than snow through the blood of the atonement, how strong he is in the faith, how unselfish in purpose, how full of pity and forgiveness toward his fellowmen, how chastened and cleansed from vulgar lusts and foolish pride, how enlarged. There are no boundary lines to his sympathies and compassionate interest in his fellowbeings.

VISION OF THE WORLD'S NEEDS.

To see God, to behold one's self, to look upon Jesus Christ, to feel in one's heart the power of Christ to save to the uttermost, is to have the horizon of one's worldly views enlarged. The curtain of selfishness that surrounded one's little circle of natural loves and interests is torn away, and, with eye illuminated by divine power, one looks out with heart-breaking longing upon the world's deep need. It was this that made Wesley cry out, "The world is my parish." It was this that made Livingstone refuse to return with Mr. Stanley, but to die in Africa. It was this that lifted Amanda Smith, the black saint, from the washing tub into a world evangelist. It was this that made Saul of Tarsus, a Pharisee of the Pharisees, a flaming apostle to the Gentiles.

These five visions lift a soul into companionship and co-operation with God for the world's redemption. How little such a man would care for the world's honors or ecclesiastical office; if they were thrust upon him he would receive them with meekness and humility, and occupy them with fear and reverence.

The man who has had a vision of the world's need does not choose with whimsical

reference his field of labor. He is not full of carnal solicitude with reference to financial support. When Isaiah fell under the power of the vision of God, he did not ask how much money he would receive for his mission, but with lips aflame with fire from the altar of God, he cried, "Here am I; send me." When Saul fell under the blaze of light from the face of Jesus Christ on the road to Damascus, he did not ask any of the brethren to pass the collection plate. How small and pitiful the longing for office, and the love of money, and the striving after place looks to one who has had the heavenly vision.

In closing, let me say that, "Where there is no vision, the people perish." When young men see visions of God in his holiness, of self in carnal sinfulness, of Christ in his mighty power to save, of personal salvation in its fullness, and of the world's deep and urgent need, they, like the Apostle Paul, are "not disobedient to the heavenly vision." Then we have victory, and power, and salvation. Then we have an unselfish ministry, the Holy Ghost resting upon us and working through us. Then we have a Christian manhood loyal to the Bible; then we are not writing question marks all over its sacred pages; then the power of God comes down to earth, and the souls of men go home to heaven.

Personal Work!

We want those who have been successful in winning a soul for Christ to write us about it, tell us about your approach and the result, and the joy of it.

We want to use it as a suggestion to others. Address THE HERALD Office, Box 774, Louisville, Ky.

Notice!

I am glad to publish in this issue of THE HERALD on the Asbury College page a very interesting and scientific article from Dr. W. B. Hughes, Professor of Physical Science at Asbury College. His subject is "The Glorious Sun." It is interesting and instructive reading and will give many of our HERALD readers a most intimate knowledge and appreciation of the glorious sun that the great God has given us. Read Professor Hughes' article. I am hoping to get him to make some more contributions of this character. Clip this out and put it in your scrap-book.—Editor.

H. C. Morrison's Camp Meeting Slate

Red Rock, Minn., June 27-July 9.
Bentleyville, Pa., July 10-16.
Wilmore, Ky., July 23-30.
Romeo, Mich., August 4-8.
Indian Springs, Ga., Aug. 10-20.
Morrison Park, Glasgow, Ky., Aug. 21-27.

(Continued from page 5)

our entire political structure and destroying our freedom as termites would destroy a well-built house.

"After most careful study, I am convinced that only by crushing the liquor traffic can democracy survive. I go further and say that the American people are now fast approaching the time when the liquor traffic will be running the United States Government.

"As a statistician, I am especially disturbed by the arguments which the liquor interests use in connection with taxation. They claim that because liquor is contributing \$500,000,000 a year to Federal and State treasuries, they are entitled to special consideration. Let me tell you, however, that they are telling you only one-half of the story. The other half is that the liquor upon which they pay this tax has so wrecked the character of the American people, that our Federal and State governments are required to pay out more than \$500,000,000 a year for relief!

THE HERALD SPEAKS!

I am in the habit of attending almost every camp meeting held throughout the length and breadth of this country, and it is a great pleasure to meet so many of my friends who have welcomed me each week, as I peeked out of their mail-box. Then, I make many new friends, for every one I meet seems to have either heard of me, or seen me in some neighbor's home.

I speak modestly, but people say it is always a good indication of the spiritual atmosphere in a home when I am seen occupying a place on the table, for people don't usually keep food lying around they do not relish, but that, from experience, they know does them good.

One reason why the camps are so friendly to me, I always serve as a sort of "advance man" in announcing their dates, the workers, and exhorting people to attend. Perhaps, if I did not furnish this information, the people would be at a loss to know when the camps would meet, who the workers were, and what they might expect in the way of accommodations. I am glad to help in this way, only asking that you will make me welcome on the bookstands, and courteously introduce me to the people, as they come and go.

Through the camp meeting season my managers co-operate with me in making it possible for thousands of new readers to enjoy my messages, by reducing my price to half of what it is really necessary to ask, in order to meet the cost of presenting me to the public; the secret is, that when the new readers find out how helpful I am, and how ready I am to bring comfort in time of sorrow, and how I encourage them to fight life's battles, they feel that I am an indispensable factor in their home life, and in turning the attention of, even the children, towards those ideals which are so lacking in these days of moral laxness. I seem to be a household necessity, for many have taken me for years, and I have become part of their family life.

I am taking this opportunity of informing you that I'll be looking for you at the various camp meetings, so don't fail to make my acquaintance, and that means we'll be good friends ever after. My name is THE PENTECOSTAL HERALD founded more than fifty years ago by Rev. H. C. Morrison, and has been edited by him since its founding. If there is a bigger value for the money than what I offer you, let's hear about it; we doubt, however, if even an equal value may be found; that's why I want you to make my acquaintance and give me a place in your cozy family corner. Don't forget! I'll be looking for you at the camp meeting.

Yours to serve,
THE PENTECOSTAL HERALD.

This relief expense the country never had before the repeal of prohibition.

"Actual facts as to the real estate situation show that real estate values have been declining continually since the liquor interests have again been in the saddle.

"I could show by actual statistics that the liquor traffic is also a great contributing cause to unemployment. Charts could be made showing the correlation of the growth in the use of liquor and the increase in unemployment. I cannot too strongly condemn the liquor traffic which today is both sending our young people to perdition and is undermining our whole democratic government. Things cannot continue to go on as they are now going without a financial, social and spiritual collapse. Why not a coalition Christian candidate for President in 1940?"

In the face of such facts as the above, we wonder how any sane, not to say, Christian person, can in any way, support the liquor traffic. People who bear the name "Christian," and who are NOT Christian, are responsible for this demon of destruction being in our midst. If churchmembers will quit voting for the liquor traffic, there'll be "no such animal."

Liquor and the Penal Institutions.

Only about one person out of nine arrested in Washington is sent to jail! Even so, the average population of the jail was 646 during the fiscal year 1938, the highest yet recorded. Total commitments to jail were 17,965.

Of the 18,246 arrests for intoxication, 9,792, or 53.5 percent, were committed to

jail. There were 285 other offenses directly connected with liquor, which brings the total attributable to alcoholic beverages to 10,007, or 56.1 percent.

Prisoners sentenced to serve from 15 days to a year in jail are usually transferred to the workhouse at Occoquan. During 1938 the total commitments to the workhouse were 9,582, of which 5,836, or 60.9 percent were of persons sentenced for intoxication. In addition there were 1,452 transfers to the workhouse due to offenses in which liquor was a factor, making a total of 6,788, or 70.8 percent of the total transfer attributable to liquor.

With a daily average population of 1,180 at the workhouse and 1,596 at the reformatory at Lorton, the expenditures at these two penal institutions during the fiscal year were \$978,458.80. With an average population of 646, the expenditures of the jail were \$168,667.12, a total of \$1,147,125.42 for all penal institutions. Half of this expenditure is probably due to liquor.

Source: Reports of Police and D. C. Penal Institutions.

An Interesting Book of Sermons.

This interesting book published by Rev. H. C. Morrison has had quite an extensive sale. It is a book of 125 pages, easy reading, splendid type. It has eleven sermons. The following subjects are treated:

The Deity of Christ.
The Chastening of the Lord.
The Presence of God.
Forgiveness.
The New Birth.
The Future Punishment of the Wicked.
The Searchings of the Lord.
The Baptism with the Holy Spirit.
In the Beginning God Created the Heavens and the Earth.
The Crucifixion.
Entire Sanctification.

This book may be had of The Pentecostal Publishing Co., Louisville, Ky., for \$1.00. The contents of these sermons are thoroughly evangelistic, and do not hesitate to point out the dangerous teachings and destructive influence of a modernistic ministry destroying the faith of the people in the Bible, as a divine revelation, and in Christ, as the Son of God, the only Savior of lost humanity. Send for this book, read it, and pass it on.

The Lack of Sympathy.

In a railway coach I saw a poor man with his leg placed upon the seat. An official happening to see him in this posture, remarked, "Those cushions were not made for you to put your dirty boots on." As soon as the guard was gone the man put up his leg again, and said to me, "He has never broken his leg in two places, I am sure, or he would not be so sharp with me." When I have heard brethren who have lived at ease, enjoying good incomes, condemning others who are much tired, because they could not rejoice in their fashion, I have felt that they know nothing of the broken bones which others have to carry throughout the whole of their pilgrimage.—Spurgeon.

Greater Love Hath No Man.

A most fascinating story of a young man from Baltimore spending his vacation in the Virginia mountains, where he was trying to gather material for a Civil War story. He fell in love with the daughter of one of the warring families, was shot by a mountaineer, but recovered.

This is a touching story—deeply religious—one that will hold the reader. Erie Brown's friendship with big Jim Callum, the Christ-like love in Jim's heart and the sacrifice of his life which ended a fifty-year feud, is most impressive—unforgettable.

"Greater Love Hath No Man." Price \$1.00. Order of Pentecostal Publishing Company, Louisville, Ky.

OUR BOYS AND GIRLS

MISCHIEF, THE DOG.

Charley and Alice were very fond of their dog. He was little and shaggy, with the brightest eyes and the merriest bark, and from the tip of his nose to the tip of his tail he was always in motion. It seemed a pity to call him Mischief.

One day Charley and Alice started off to gather blackberries. Of course Mischief thought he was going, too. He considered blackberries no end of fun. But with all his frisking he was likely to upset the pails. So the children tied him in the yard, and set off without him.

At first Mischief could not believe that his friends were leaving him. He wagged his tail and barked and waited. Surely they would come back! It was such a lovely day. The butterflies flitted and the birds sang. To be tied to a tree—no wonder that Mischief sat down and howled!

But he was too merry a dog to cry very long, and because he was always active, he set about finding a way out of his trouble. A rope is not such a great matter. Mischief wasn't going to let it stay between him and happiness—not while he had teeth!

You've no idea how strong a rope can be, till you try chewing your way through it. For all his sharp teeth Mischief found it hard work, and he grew very tired of the taste. But the rope parted at last. Mischief was free, except for the fence, and it didn't take him long to wiggle under that, I can tell you.

Up the road he trotted. The gnawed end of rope trailed from his neck and made such a funny trickle that he stopped to pounce upon it and shake it. Then there were the butterflies drifting overhead. Birds called from the bushes, and chipmunks peered at him from fence corners. It was impossible for a little dog to trot along soberly, as he intended doing. Only the thought that he was going to join his friends kept Mischief with his wise little nose following them over the hill, and through the wood, and into the tangle of bushes beyond.

But what had become of the lovely day? The sky had grown dark. Now lightning flashed, and rain fell in great big drops, faster and faster. The little dog was soaked through. He could no longer smell the way the children had taken.

Then he came upon Alice's sun bonnet. And the next minute he found the children, where they huddled in the shelter of a big rock.

Alice was crying, and even Charley had to swallow hard on a lump in his throat. For the children were lost.

How they hugged Mischief, in spite of his wet coat! And what a fuss they made over him!

Charley untied the rope and threw it away, as if he was ashamed of it. Alice begged Mischief please to forgive them for tying him up.

But Mischief had already forgotten. He was so happy that he raced about in circles with gay little barks. When the rain was over, he dashed ahead, showing the way home.

And nobody minded when he upset the berries.—The Young Soldier, San Francisco.

ALPHABET OF THE BIBLE.

- A—is for Adam, forbidden apple he ate.
- B—is for Benjamin, Hebrews twelfth tribe.
- C—is for Cornelius a devout man of God.
- D—is for David a shepherd boy of the plains.
- E—is for Elijah who went to Heaven but did not die.
- F—is for Felix a governor who was very weak.
- G—is for God who created the world.
- H—is for Hezekiah King who obeyed the Lord.
- I—is for Isaac, Abraham's son.

- J—is for Joseph who was sold into Egypt.
- K—is for Kohath second son of Levi.
- L—is for Lazarus whom Jesus raised from the tomb.
- M—is for Mary, mother of Jesus.
- N—is for Noah who builded the Ark.
- O—is for Obadiah who worshipped Jehovah.
- P—is for Peter the Beloved Disciple.
- Q—is for Queens, wives of the Kings.
- R—is for Rehoboam King of Judah.
- S—is for Sarah, mother of a great nation.
- T—is for Timothy companion of Paul.
- U—is for Uzziah tenth King of Judah.
- V—is for venison Jacob used, to deceive.
- W—is for weighed in the balance and found wanting.
- X—is for Xebec probably used by the disciples.
- Y—is for Yield not to temptation.
- Z—is for Zacharias father of John the Baptist.

Anna E. Ruark.

Dear Aunt Bettie: I haven't seen many letters from Kentucky and I want to join your happy band of boys and girls. I have brown hair and brown eyes and dark complexion. My birthday is May 20. I am in the seventh grade in school. I go to Morris Chapel school. My brother takes The Herald and we get it to read. I enjoy reading page ten. I have four sisters and three brothers. I go to church at Morris Chapel. Rev. M. B. Hodges is our pastor. As this is my first letter I hope it will pass the wastebasket. I like to write and receive letters, so let the letters fly to.

Dellar Moss,
Basil, Ky.

Dear Aunt Bettie: This is my first letter to The Herald and would like to join your happy band of boys and girls. My sister-in-law takes The Herald. I certainly enjoy reading page ten. I am twenty-one years old, black-eyed, brown hair, weigh 112 pounds. Have I a twin? If so, I would like to hear from you. I play a guitar and mandolin. I certainly like music. My little brother and I play quite a bit. We have some good times playing on the old music boxes. I would like to receive letters from boys and girls my age. I'll answer all letters I receive, so let the letters fly to.

Mackie Moss,
Basil, Ky.

Dear Aunt Bettie: As this is my second letter to The Herald I hope to see it in print. I am four feet, six inches tall, weigh 59 pounds, have light brown hair and brown eyes, was ten years old September 19. Have I a twin? If so, please write to me. I live on a farm. We raise hogs, sheep, cattle and horses. We have five baby sheep. I love to play with them. I hope Mr. W. B. is out when this letter arrives.

Herbert Wood,
Rt. 1, Box 73, Meadows of Dan, Va.

Dear Aunt Bettie: Since I am a newcomer to the pen-pals of page ten, I guess you'll allow me a few lines. Do you wonder where I am from? It's nowhere else but from the exalted mountains of Jamaica, B. W. I. I am a young man twenty-three years of age; born at West Bay, Grand Cayman, B. W. I. My birthday is September 26. I was converted in 1932. I was helped to Jamaica in 1936. I am six feet high and weigh 170 pounds. I enjoy reading page ten very much. I am getting some pen-pals, but want more. By this you can see I am a missionary, and would you, boys and girls, like me to make you one? Then write to me and learn the secret. Remember it is "Go Ye." I belong to the Pilgrim Holiness Church. All who want to know more about Jamaica and our work, let the letters fly to me with all the questions you want to ask. I am your pen-pal and will try to answer all let-

ters received.
Wm. O. Barnette, Jr.,
Wood Ford, P. O., Jamaica, B. W. I.

Dear Aunt Bettie: I am a North Carolina girl. I live in Asheville, N. C. I would like very much to join the happy band of boys and girls. My mother is dead and I make my home with the pastor of our church, Rev. Miss Marie D. Downer. I have light brown hair, hazel eyes, weigh 118 pounds, five feet, two and a half inches tall. I am a Christian and belong to Downer Chapel, of the Christian Missionary Alliance in Emma, N. C. I would like very much to have a twin. I will answer all letters I receive. As this is my first letter I would like to have it in print.

Mae Banks,
69 Magnolia Ave., Asheville, N. C.

Dear Aunt Bettie: May I join your happy band of boys and girls? This is my first letter to The Herald. My sister had a letter printed some time ago. I have brown hair, brown eyes and fair complexion, am four feet, nine inches tall, was ten years old October 13. Have I a twin? We live on a farm close to Mount Pleasant M. E. Church, where we go to church and Sunday school. We had a revival meeting with our pastor, Rev. Samuel Elsea, assisted by Rev. Cecil Rice. There were fourteen saved in the meeting. My sister and I were saved and eight other boys and girls of our Sunday school class. Mrs. Lucy Stone is our Sunday school teacher. We all like to read The Herald and could not do without it.

Donna Mabel Grove,
Rt. 1, Logan, Ohio.

Dear Aunt Bettie: Can you spare room for a Montana boy? I am twelve years old and in the seventh grade. I live on a ranch in Montana and we have horses, cattle, hogs, sheep, chickens and turkeys. I drove the tractor for Dad. I guess I will have to close now.

Delbert L. Redland,
Reed Point, Mont.

Dear Aunt Bettie: This is my first letter. I am a Virginia girl eighteen years old. My sister takes The Herald. I enjoy reading it. I am not a Christian. I go to the Methodist Church. My father has been dead nine years. His name was George. My mother's name is Mary Jane. There are nine of us children; only I at home now. I live in the mountains. All boys and girls write to me.

Rhoda Winfred Earley,
Cambria, Va.

Dear Aunt Bettie: Will you let a girl from Washington join your happy band of boys and girls? I was twelve April 9, 1939. I have light hair, blue eyes, fair complexion and wear glasses. I love Jesus. I go Sunday school, church, prayer meeting and League. This is my first letter and would like to see it in print. Let the letters fly to.

Dolores Ammons,
106 McCarrell Ave., Washington, Pa.

Dear Aunt Bettie: As this is my first letter to The Herald I would like very much to see it in print. As I have been reading page ten I enjoy it very much. I am fifteen years of age. My birthday is November 21. I have brown hair, brown eyes and fair complexion, am five feet, three inches tall. I like to attend Sunday school very much. My favorite hobbies are reading and singing. I am in the seventh grade. I would like very much to hear from the boys and girls of your happy band. Hoping to be one of your friends,

Juanita B. Copeland,
Canvas, W. Va.

Dear Aunt Bettie: Am writing again and hope our letter escapes the wastebasket. We wrote, each a separate letter, about a year ago, and was very glad to see them in print. We wish to thank every one for the literature sent us, also letters and cards. We like to get letters but are lazy in answering. We have church in about five miles of us. We attend in pretty weather. Had Sunday school in our school and preaching once a month during last summer. Pray that

Gospel Tents

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we may be able to attend with the rest of the family, as we all love to go to church when we have a way and the weather permits.

John W. and Bettie B. Simmerly,
Hinrich, Mo.

Dear Aunt Bettie: Will you let a Virginia girl join your happy band of boys and girls? I am thirteen years old. My birthday is April 12. I have blonde hair, blue eyes and fair complexion. I am four feet, four inches tall and weigh 95 pounds. I am in the seventh grade. Have I a twin? I will answer all letters received.

Irene Akers,
Pulaski, Va.

Dear Aunt Bettie: May I join your happy band of boys and girls? My oldest sister was a member of this band in 1928, and received letters from some of the cousins. Father took your paper then and we still have some old copies that made me remember the cousins when we read page ten. My middle name begins with L and ends with E. Cousins, guess my name. I am five feet, five inches tall, have long hair, dark brown eyes. My birthday is January 23. I am nineteen. Do I have a twin? If so, please write me. I am finishing High School this year. I play an accordion. We go to Sunday school every Sunday. We attend the Pilgrim Holiness Church. I will be pleased to receive pictures and letters from all who care to write. My hobby is gathering pictures, so remember to slip in your picture when you write. I would love to get a letter from every state in the Union, so all you write to me. I hope this letter doesn't go to the wastebasket.

Alma L. Jones,
116½ E. Second St., Rushville, Ind.

FALLEN ASLEEP

BOBBIE CARLISLE.

Oh, little Dear, where you have gone
Joyous you'll always be,
And you'll know the wondrous things
in heaven
No mortal eyes can see.
Your little eyes will sparkle and
your heart
Will be filled with joy,
For Jesus has wonderful things in
store
For our darling baby boy.

We'll miss you, Baby Dear,
And nothing can take your place,
But the knowledge that Jesus has you,
Will help us the trials to face.
Some day we'll meet you, Dear,
Up there on high,
And then we'll be together
In that sweet bye and bye.

Yes, we know your trials are over,
And your troubles are all done,
For the Lord has another angel in
heaven,
Whose work has just begun.
So we'll try to do the righteous
things,
As the Lord would have us do,
That some day, Baby Dear, we may
enter heaven
And thereafter be with you.
William Rhodes.

BURTON.

Allen Franklin Burton was born near Bloomington, Ind., Feb. 26, 1906. He departed this life April 23, 1939, age 33 years, 2 months and 3 days. He, with his parents, moved to Scott county in 1921. In the year 1926 he was graduated from Little York high school. Twelve years ago a disease from which he never recovered fastened its hold upon him. During all these years he has been a patient sufferer. Since coming to Crothersville he has made many warm friends. A short time ago feeling no doubt the end was near, he told a friend that he was ready to go any time. He leaves to mourn his departure his father and mother, five sisters, Mrs. Maurice Peters, Indianapolis; Mrs. Joe Coughlin, and Miss Ester Burton, Chicago; Mrs. Lon Harvey, Seymour, and Mrs. Jolly Gibson, of this place, also two brothers, Robert Burton of Indianapolis, and Willard Burton of this place, and a host of relatives and friends.

"I cannot say, and I will not say,
That he is dead, he is just away.
With a cheery smile, and a wave of
the hand,
He has wandered into an unknown
land,
And left us dreaming how very fair
It needs must be, since he lingers
there.
And you, O you, who the wildest
yearn
For the old-time step and the glad
return.
Think of him faring on, as dear
In the love of There as the love of
Here;
Think of him still as the same, I say,
He is not dead—he is just away."

HOLINESS WORLD CONVENTION IN SEPTEMBER.

An International Spiritual Life Convention will be held Sept. 6 to 10 at Chicago Evangelistic Institute.

This is neither a missionary convention nor a holiness rally, but a survey of the present state and progress of the cause of New Testament holiness around the world. A similar convocation was held in 1933 with great profit to all who attended.

The various phases of holiness activity in America and the denominations which stress this experience will be represented by those who are active in them. Some twenty leaders have already pledged their participation. Missionaries from nine fields have accepted places on the program, and others are in correspondence.

Five great days will be packed full of prayer and praise and inspiration. It will bring a new vision of our world-wide fellowship. Inquiries and reservations should be sent to Chicago Evangelistic Institute, 1754 Washington Blvd., Chicago, Ill. Holiness Forces Meet in Chicago in September.

The International Spiritual Life Convocation at Chicago Evangelistic Institute, Sept. 6-10 next, will be a great survey of Christian holiness at work in the world today. It will be a time for saying "What hath God wrought!" and "What wilt thou have me to do?"

Various phases of the Holiness Movement will be presented such as The National Holiness Association, The Young People's Holiness League, schools, literature, camp meetings, and evangelism. Its progress will be reported from China, Korea, Japan, three sections of Africa, Central and South America, Great Britain and Europe. Various Holiness churches will have representatives to tell their story.

Each day Rev. J. I. Brice of Cliff College, England, will give an exposition of holiness in Hebrews. Each evening Rev. John Church will hold an evangelistic service. Sunday, Sept. 10 will have five great services with sermons by J. D. Drysdale, H. C. Morrison and J. R. Church.

Friends of holiness are looking and praying toward the world fellowship and survey to be held in September in Chicago. Plans have been in the making and leaders have been dated for many months. These leaders have been asked to tell their story—the denominations, the National Holiness Association, the camps, the schools, the literature, the tabernacle movement. Then representatives of Europe and the missionary fields will bring the news from these regions.

The American leaders who will speak are H. C. Morrison, Joseph H. Smith, C. W. Butler, Iva D. Vennard, H. E. Jessop, G. G. Vallentyne, L. R. Marston, Harold B. Kuhn, J. A. Huffman, John Church, Blaine Lambert, G. B. Williamson, John Paul, G. R. Warner, P. W. Thomas, Z. T. Johnson, H. O. Paschal, C. W. Ruth, L. H. Nixon.

Missionaries who will speak for their fields are C. W. Troxel, J. R. Bishop, Emla Black, J. W. Haley, Ruth Thomas, Cilicia Cross, R. W. Ives, and Mrs. G. Arnold Hodgkin.

There will be some overlapping in phases and fields, and many others will be present whose names cannot be given at this time. There will also be prayer and praise and people's meetings, and the fellowship of the saints through all the days.

There is no registration fee and entertainment costs will be reasonable. Meals may be obtained at the Institute for 25c and some lodgings for the same price.

Write for information and reservations to Chicago Evangelistic Institute, 1754 Washington Blvd., Chicago, Ill.

I was a little fearful that "Seven New Testament Soul-Winners" would prove to be "just another book." But the author, Dr. Riley, delightfully surprises his readers. He has given us seven sermons on soul-winning. John The Baptist, Andrew, Philip, Ananias, Peter, Paul and Jesus are fully discussed from this theme. The material is beautifully presented. It

is not old, and shop-worn; rather it is crisp, new and interesting. If you are considering a detailed study of any of these above mentioned Bible characters this book will throw new and greatly appreciated light.—Chas. Wm. Grant.

"Seven New Testament Soul-Winners," by Dr. Riley. Price \$1.00. Order of Pentecostal Publishing Co., Louisville, Ky.

GOD IS EVERYWHERE.

I sought him among the lilies, fair,
Where fragrance of roses filled the air,
I walked through meadows, over hill and dale,
Heard the song bird's notes, that charm the vale.

I stood beneath the giant oak and thought
Of Abraham, and Moses and wonders wrought
By men of all ages on both land and sea;
Surely God is here, for none of these could make a tree.

I stood beneath a starlit sky, with glory yet untold,
White robed angels came, God's wisdom to unfold,
They flew across its depth and set heaven's gates ajar;
Surely God was there for none of these could create a star!

God is everywhere, all nature revealed unto me,
His handiwork is written in every flower and tree.
If God is everywhere, why this void within my soul;
Why this hungering after God that is so very bold?

Some view the works of God, and bow at nature's shrine,
But my heart is yearning for more of the Divine.
I love nature, which speaks of God in language dim—
I am not herein content: I must have God within.

Then I saw the Man of Galilee, God's own son was he,
Who for our redemption was hanged upon a tree.
I bowed in humility, to kiss his blessed feet,
The Holy Spirit came and I was made complete.

He who was with the Father before the world began,
Who created heaven and earth, and then created man,
Wrought in me a new creation: now I have joys untold,
Now God is everywhere; Christ dwells within my soul.

O weary traveler, with me to God's Judgment bar,
Overtaken by fault, and men think you are below par,
Christ will pardon, and forget what you have been;
God will be everywhere when you have Christ within.

John M. Wood.

I have read five of Dr. Chas. Weigle's pamphlets in the True Life Series. They are: "Heaven, A Better Country," "A Deck of Cards," "Listen, Girls," "Quit Worrying," "The Way of the Cross." Each pamphlet, consisting of 25 to 30 pages, is brimful of interesting and profitable reading. The author has put the true evangelistic note in his writings. As

all are so very fine, I find it difficult to emphasize any. But I would urge ALL Christian people, ministers and Sunday school teachers especially, to read "A Deck of Cards," and "Listen, Girls." Here are facts the Church needs to know,—and publish.—Chas. Wm. Grant.

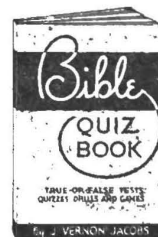
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SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, BLACKSHEAR, GA.

Lesson XII.—June 18, 1939.

Subject.—Paul Writes Personal Letters.—1 Tim. 1:1-4; 6:11-16; 2 Tim. 1:1-14; Titus 1:1-6; Philemon.

Topic.—Paul's Personal Letters.

Golden Text.—Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 2 Tim. 2:15.

Practical Truth.—Personal letters may be made a source of encouragement and of spiritual profit to others.

Time.—Philemon was written in A. D. 62 or 63 and 2 Tim. some years later, perhaps in 66.

Place.—Both letters were written in Rome.

Introduction.—Paul was a master in letter writing. His epistles are gems that can never be surpassed. Some students contend that the Epistle to the Romans is his masterpiece. Others give the palm to that of the Galatians.

But in this lesson we must turn away from Paul's general epistles and get closer to him in a study of his personal epistles. He wrote a few of these right out of his own heart to some of his best loved friends. The two to Timothy reveal a spiritual fatherhood that is more precious than physical fatherhood. Likewise that to Titus reveals his deep concern for his son in the Gospel. Were I looking for the greatest love letter that has ever been written, I think I would take Paul's letter to Philemon concerning Onesimus. In that letter we get the very essence of a father's love for a poor wandering slave boy. A few readings of that letter will not suffice. One must see the picture of Paul, a prisoner in Rome, and the slave boy roaming the streets of that old city in search of one in whom he had undying confidence. At last they meet, Paul in chains, and the slave boy in fearful trouble lest he be sent back to his master to be punished. Paul did the only thing that was proper: led him to Jesus Christ for salvation. When that happened, the whole situation changed. If you read the letter carefully you will see what amazing things did take place. Onesimus was a new man, born of the Holy Ghost. His fears subsided, and Paul used him to carry messages to the churches in his home land. Did you ever read such delicate language as Paul uses in his request to Philemon to become reconciled to Onesimus? He does not break the slave bond, but overrides it by telling Philemon in the most loving manner that his former slave is now his brother in Christ Jesus. He even goes so far as to state that if Onesimus owed Philemon anything, just to change the account, and to charge it up to him. Paul said he would pay it. I sometimes wonder where he expected to get the money.

Paul's relation to Timothy was especially sacred. He had found him a young convert on one of his missionary trips, and Timothy being well recommended, Paul persuaded him to become his traveling companion and co-worker; and from that time on, the two were one in purpose and in deed. There is a great lesson here for us: every young preacher needs some wise old preacher as a companion to

advise him in his ministry. I look back with a loving heart to old Dr. Jesse Boring who licensed me to preach, and made me his personal friend. Time and again I shaved him and slept at his side at night, ready at any moment to jump up and give him assistance when needed. Those were halcyon days to me, so sacred that I have never been able to get away from them. How I reveled in his eloquence! It was my opinion that there was no such preacher living or dead; and I still think I was not far from the truth.

Paul's Epistle to Titus has never been so prominent as some of his other writings, but it is no less worthy of close attention. Be sure to read it in connection with this lesson.

There is a human side and a divine side to all of these writings, and we must be careful not to let the one absorb the other. Paul's human personality comes to the front in all of his writings; nevertheless divine inspiration is manifest throughout his work. It is not the sort of inspiration that we call unction that often rests upon a preacher in declaring his message, but a divine guidance that enabled him to write truth, although it did not obliterate his humanity.

Comments on the Lesson Text.

1. An apostle.—The word means one who is sent. Paul did not go into his work of his own accord, but it was woe unto him if he did not preach the Gospel. The promise of life which is in Christ Jesus.—No man knows what life is. We study its symptoms, and when they cease, we say the person or thing is dead. By the same method we study spiritual life. About all we know of it is that it is the gift of God through Christ.

2. To Timothy, my dearly beloved son.—Paul is always tender in dealing with Timothy, the latter being his spiritual son by adoption, and very dear to him.

3. I thank God, whom I serve from my forefathers with pure conscience.—Conscience acts as it is educated, so that one may do dastardly deeds for conscience sake, as when an Indian mother tosses her baby into the Ganges to feed a crocodile. When Paul was at his worst, even murdering Christians, his conscience was approving him, because it was badly educated. Conscience is not a trustworthy guide unless properly educated.

4. Being mindful of thy tears.—There had been some real heart sorrow at the parting of Paul and Timothy.

5. The unfeigned faith.—I want to call special attention to this verse. It is a fulfillment of the statement in the decalogue of God's blessing descending upon the children and grandchildren of good parents to the third and fourth generation. I personally know of many such cases. It pays to be good for your children's sake. Timothy's faith dwelt first in his grandmother, and then in his mother, and was passed on to Timothy.

Philemon 1:1-7. Paul, a prisoner of Jesus Christ.—These verses from Philemon give us some touches of old-time church history that could

never have been known otherwise. There seems to have been a great deal of intimacy between Paul and Timothy and Philemon. Paul, in referring to the household of Philemon, mentions his beloved Apphia, who is supposed to have been Philemon's wife, and a certain Archippus was perhaps their son. Paul calls him a fellow soldier. Thus we get an insight into that beautiful home, where father and mother and son were all laboring together for God's kingdom. And now Paul is purposing to enlarge the home by bringing back the converted Onesimus, not simply as a slave, but as a brother in Christ.

21, 22. This is a sort of challenge thrown out to Philemon, and closes with the hope that must have stirred Paul's heart, and the hearts of all his beloved brethren. How confidently he speaks: "Withal prepare me a lodging; for I trust that through your prayers I shall be given unto you." Paul was released from prison and visited many of the churches prior to his last arrest and confinement in jail, and his execution.

I would add that 1 Timothy and 11 Timothy and Titus are called Paul's pastoral epistles, in which he was giving advice to these two younger men concerning their conduct as pastors. Philemon was written during Paul's first imprisonment at Rome, at the time when he was expecting to soon be released as a prisoner. 1 Timothy and Titus were written after his release, and 2 Timothy was written when he was again a prisoner at Rome, and was expecting soon to be executed.

PERSONALS.

Rev. T. P. Roberts, Hargett, Ky., has the month of July open for evangelistic services. Any one desiring his services may address him at above place.

A middle-aged couple would like employment in the country or a small village with Christian people where opportunity for religious services would be available. Write Mrs. Winona B. Percy, Galion, Ohio, Rt. 1.

Rev. A. G. McCoig, Secretary of Evangelism in the Wytheville District, Holston Conference, had held four very successful revivals, since February, resulting in 265 conversions, about 50 sanctifications and 100 uniting with the various churches.

Bishop Ralph A. Ward, Methodist Bishop of the Chengtu Area, Chentu, China, was the speaker at Taylor University, Upland, Ind., on Wednesday morning, May 24. He spoke at the regular chapel hour addressing members of the faculty, student body, and friends.

I have quite a number of copies of The Life of Rev. W. A. Dodge, also some copies of Preacher and Prayer, by E. M. Bounds, I shall be glad to send free for the asking to any one. These have been exposed to dust and do not present a very attractive appearance, but they are yours, if you want them.—Charlie D. Tillman, Tillman's Crossing, Atlanta, Ga.

The Bethel Mission has planned to hold Bible Conferences in the following places: Hongkong, June 11-18; Kunming, Yunnan, July 2-9; Kwei yang, Kweichow, July 16-23; Sheng-



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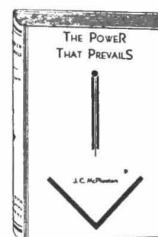
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tu, Szechuen, August 6-13; French-Indo-China, July 20-25. Rev. Gih, Alice Lan, Betty Hu, Constance Ngo, and Rev. Frank Ling will be the leaders. Prayer is asked for these conferences and for the work at Bethel Mission, Hongkong, Kowloon, China, Box 1610.

The ninety-third annual commencement at Taylor University, Upland,

Ind., is being held Tuesday morning, June 6. Bishop Edwin Holt Hughes, of Washington, D. C., senior Bishop of the Methodist Church, is the Commencement orator. Bishop John M. Springer of Africa will be honored with an LL.D. degree as part of the commencement program. President Robert Lee Stuart will deliver the Baccalaureate address, Sunday, June fourth.

Just a line to let you know that for quite a while I have been wanting to tell my friends that from now on I intend to do the singing only for engagements as there are plenty to do the preaching and just let me handle the "music end" of revivals. Two things I would like to have kept in the minds of those who may desire my services: First, no place is too small to interest me. Second, there will be no "money drives." Tillman's Crossing, Atlanta, Ga., will always reach me.—Charlie D. Tillman.

I have a radio in my office, and all this week have been listening to Dr. Morrison preach, and have enjoyed his sermons immensely. In fact I have been listening to him for a great many years, and have always enjoyed him. The announcer asked that folk write, so they might know how far and how many were listening. I found out by chance that he was going to preach this week, from a friend at church, and have passed the word around, and know there are several listening, so if you like you can pass this word to the proper place.—F. M. Heston.

The Asbury Messenger Quartet will hold a two weeks' meeting in a tent at Marseilles, Ohio, June 19-July 2 inclusive. Dr. Peter Wiseman will also be with them June 25-July 2 inclusive. This is the second year for the quartet. The success that they had last year will be a real asset to the meeting this year. In addition, Dr. Wiseman's coming will, under the anointing of the Lord, be a great help in the winning of souls. There will be two services a day while Dr. Wiseman is here—2:30 and 8:15. Will the friends of full salvation pray for this meeting and come if you can.—Rev. W. E. Ballinger.

We have just received word that our good brother, Paul John Pappas, has been stricken with arthritis, and is in the Veterans' Hospital, Memphis, Tenn. As we read this we thought that there is no one more worthy to be cared for in the Veterans' Hospital, than John Pappas, for he was a true soldier in the American army during the World War, and received many medals of decoration for valiant service. He was holding a meeting in Helena, Ark., and the work was going well, when he had to stop and go to the hospital. I know our readers will remember him in prayer, and maybe the Lord will whisper something in your ear that you can do to help lift Brother Pappas' burden at this time. Days may come and days may go, but expenses go on forever. A hint to the wise is all that's necessary. Remember the Veterans' Hospital is where you may reach him with temporal help, and the Throne is where you may reach God for spiritual help.—Mrs. H. C. Morrison.

Election of officers for the ensuing year featured the monthly meeting of

the Beaver Valley Holiness Association in the Salvation Army Citadel, Rochester, Tuesday evening. James A. Shively, Bridgewater, was re-elected president. First Vice-president, Lewis Gallagher, Freedom; secretary, Miss Elizabeth Moorhead, Beaver; treasurer, Nelson Howard, Rochester; pianist, Miss Grace Moorhead, Beaver; cabinet members, W. A. Radcliff, Monaca; Mrs. Gustave Braun, Miss Fay Shanor and Major Leslie Watson, Rochester. Rev. Wesley Holiday, Aliquippa, was the speaker and gave an inspiring talk on "The Church's Source of Power." William Haden, Bridgewater, voiced the opening prayer and the closing prayer was offered by Major Watson, of the Salvation Army Corps. Singing was in charge of Lyle Flinger. Mr. Shively presided. The meeting was largely attended by members of various churches of the valley. The next meeting will be June 20, in the Rochester Free Methodist Church. Rev. Wilmer Heffer, Ellwood City, will be the speaker.

Maysville, Ky., District Young People's Convention will be held August 3-5, first service, August 3, 7:30 P. M., (E. S. T.) District Camp, Aug. 4-13. Rev. R. G. Flexon, First Assistant General Superintendent, evangelist. Missionary service each Sunday afternoon at 2:30. Entertainment \$1.00. Registration fee, children included, \$3 for entire young people's convention, District Camp and District Assembly. Single meals, 20c; rooms free. Those desiring to only pay \$1.00 for entertainment, will be expected to work one hour per day. Please bring sheets, pillows and blankets. Location, six miles east of Maysville on State Highway No. 10. The L. and N. Railroad comes into Maysville, and buses from all parts of the country. There are three buses going east and three west by the camp ground daily. Correct mailing address: Pilgrim Holiness Camp, Rt. No. 1 Springdale, Ky. District Assembly, August 8-11, in forenoon; first session, 7:30 A. M. Aug. 8.—E. E. Leasingham, Dist. Supt. Pilgrim Holiness Church, Kentucky District.

FRANKFORT, INDIANA.

As it has been nearly seven months since sending in a review of the nine wonderful meetings God gave us in that time I must let my dear friends know of the blessed results and answers to their prayers. Our meeting with Rev. J. C. Murphy, pastor of the Primitive Methodist Church, at Jermy, Pa., is one that glorified God. It has a representative congregation which speaks volumes for the worthy pastor, loved by all. It was easy to bring the gospel; from the start conviction settled upon the unsaved who came humbly to the altar of prayer. In the day services melting times led some to the altar for sanctification. Sister Donovan brought heart-stirring messages in some of the day services. We shall never forget those dear people and their sweet spirit of humility. Brother and Sister Murphy proved to be splendid yokefellows and love straight preaching.

Our next call was to Greensboro, N. C. Rev. W. A. Way is the pastor, well known and highly respected by all denominations. God has put his seal on his ministry; the church has grown in number, and the church, a beautiful brick structure, has been en-

larged to accommodate the large attendance. God gave us 130 seekers. Brother Way has carried on for years Sunday afternoon radio broadcasting and we had the pleasure of bringing the message to our many friends in North Carolina. We are invited back to Greensboro church in the fall of 1940.

From Greensboro we traveled to the Mexican border to Laredo, Texas. The panoramic views were a real delight. We have been there before but it all seemed so new to us, and enjoyable. We had the pleasure of bringing the message to the poor Mexicans on the Texas side through an interpreter; it was touching to see them kneel in prayer at the end of the message. We were present at the Christmas service arranged by Sisters Schneider and Johnson, and Sister Donovan brought the message of the sweet story of the birth of the Child Christ. Brother C. A. Talbert and wife and visiting Christian friends from Minnesota, furnished the music and a loudspeaker that sent the message and song far into the night. The leading stores of the city gave liberally of splendid toys, candy and fruit and the children were delighted with their gifts of love. On Christmas day we used our car to carry large bags of provisions to the poor and needy. I, personally, carried the bags into the humble homes. We could not understand the language but their expressed gratitude touched us deeply. We attended a funeral of a poor mother, we carried the father and daughter to the church and to the grave; it was all very sad, but we were glad to have a chance to offer a little comfort to those sorrowing hearts. We had planned to go on to San Antonio to visit Brother and Sister Soltero, and visit the different stations of their work, but we had to hurry back to Randleman, N. C., to begin Jan. 1, with Rev. W. L. Cookman in a meeting. God is richly blessing; we solicit the prayers of the saints everywhere.

Jack and Rose Donovan.

SANDUSKY, ILLINOIS.

The Beck Brothers of Louisville, Ky., conducted a two weeks' meeting at Sandusky, Ill., for Rev. A. M. Burris, pastor of the Methodist Church. The church was small, the community poor, and the pastor wrote to the Beck Brothers saying they could not guarantee expenses, but if they wanted to tackle the situation to come ahead. Two other places were asking for their services, one a little city of 15,000, but they felt led to go to a hard place where the people were poor. The crowds increased, people began seeking the Lord. One man 70 years of age was saved. The man where they were entertained came from church one night, went to the barn and prayed through to victory. One man sought holiness and the last night of the meeting found victory and he and his mother, who had been sanctified the previous Sunday, had a shouting spell. More than twenty prayed through to victory and it was considered a great meeting.

At Bethel Methodist Church, Rev. S. N. Fisk, pastor, the Beck Brothers held a good meeting, and went from there to Antioch Methodist Church, Rev. E. L. Gulley, pastor. The attendance was good and interest was deep, the closing night being one of victory. Their next engagement is in

Harrisburg, Ill., in a tent that seats 1500 people. People of Southern Illinois are urged to attend these services.

METHODIST HOME NOTES.

I am writing this from a bed of pain—real pain. I suppose most of you have heard of my accident. Our car, in which I was riding, was knocked over a 15-foot retaining wall. While I have suffered and am still suffering a great deal and cannot move my leg without help, I am so very thankful to be alive and for the assurance that I will be able to walk again. I want to thank all of you who came to see me, sent cards, flowers, and other remembrances and in many ways helped make the days less tedious and tiresome.

What is of deep concern to me now is fruit for the children. If you haven't jars, please write us for them now so you will be able to use them for strawberries, blackberries, and cherries. They tell me the larger fruits are nearly all killed and it is so hard to feed youngsters without preserves, jellies, etc. Perhaps it's because I am sick, that I worry some and yet, I cannot say I am uneasy for you have never failed and I don't believe you will now when I am incapacitated.

With a heart full of gratitude and trust in you, I am,

Sincerely yours,

Jessie Ray Williams,

Supt. and Treas., Methodist Orphans' Home, Versailles, Ky.

Attention, Please.

We are making up a few assortments of some left-over good books, putting twenty-six books in the package, regular retail value \$29.50, and we are offering them for \$5.00 postpaid. If you are interested for yourself or some young preacher, drop us a card for complete list.

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EVANGELISTS' SLATES.

ALBRIGHT, TILLIE McNUTT
(New Philadelphia, Ohio)

ARMSTRONG, C. I.
(Lock Box 181, Houghton, N. Y.)

BECK BROTHERS
1370 So. 3rd St., Louisville, Ky.)
Harrisburg, Ill., May 25-June 25.

BLACK, HARRY
(511 Coleman Ave., Los Angeles, Calif.)
Revivalist Camp (Cincinnati) May 29-June 4.

Bloomington, Ind., June 6-18.
Munising, Mich., June 23-July 2.
Indianapolis, Ind., July 6-18.
Indianapolis, Ind., July 18-30.

BRASHER, J. L.
(Attalla, Ala.)
Jamestown, N. D., June 15-25.
St. Johns, New Brunswick, June 30-July 9.
Cohoes, N. Y., July 16-30.
Flovilla, Ga., August 10-20.

BUDMAN, ALMA L.
(201 N. Market, Muncy, Pa.)
Londonville, Ohio, June 4-18.
Bentleyville, Pa., July 6-16.
Hughesville, Pa., July 17-23.

BUSH, RAYMOND
(Missionary Evangelist, P. O. Box 26, Sebring, Ohio.)

CALLIS, O. H.
(905 Lexington Ave., Wilmore, Ky.)
Washburn, N. D., June 8-18.
Bonifay, Fla., July 6-16.
Hartselle, Ala., July 20-30.
Sioux City, Iowa, August 3-13.
Clarksville, Md., August 17-27.
Westport, Ky., Sept. 3-17.
Edwardsville, Ill., Sept. 27-Oct. 1.

CARNES, B. G.
(Wilmore, Ky.)
Moxahala, Ohio, June 11-25.
Open—July 2-16.
Pensacola, Fla., July 16-30.

CARTER, JORDAN W.
(Wilmore, Ky.)
Mebane, N. C., May 28-June 11.

CHURCH, JOHN R.
(Rt. 4, Winston-Salem, N. C.)
East Point, Ga., May 28-June 11.
Ulster, Pa., June 14-25.

CLARK, SCOTT T.
(19 E. Rio Grande St., Colorado Springs, Colo.)

CLEVENGER, FRED AND DAUGHTER, NAOMI RUTH
(Slims, Indiana)

COBB, DEE W.
(Preacher, Song Evangelist, Y. P. Worker, Box 42, Wilmore, Ky.)
Fulton, Ala., June 5-18.
Open for South—June 19-July 2.
Bonifay, Fla., July 6-16.
Thomaston, Ala., July 19-30.

COUCHENOUR, H. M.
(145 Canton Ave., Washington, Pa.)
Cameron, W. Va., June 1-18.
Steubenville, Ohio, June 19-July 2.
Freeport, Pa., July 4.
Bentleyville, Pa., July 6-16.
Woodfield, Ohio, July 7-30.

COULSON, J. BYRON
(Wilmore, Ky.)
Greensboro, N. C., June 10-25.
Dover, Del., June 26-July 9.
Jerusalem, Ohio, July 16-28.
Denton, Md., July 28-Aug. 3.

DENTON, JOE
(219 W. North St., Medina, Ohio)
Caro, Mich., June 15-25.
Pigeon, Mich., June 26-July 9.

DEWEED, JAMES A.
(Gaston, Indiana)
Wakarusa, Ind., June 4-14.

DONOVAN, JACK
(1250 So. First St., Frankfort, Ind.)
Brookville, Pa., June 4-18.
Joliet, Ill., June 24-July 9.
Detroit, Mich., June 25-July 9.
Jackson, Mich., July 12-23.
Letts, Ind., July 27-Aug. 6.

DUNAWAY, C. M.
(Care Oliver Gospel Mission, Columbia, (South Carolina))
Frisco City, Ala., June 11-25.
Sharon, Ohio, June 29-July 9.
Ringgold, Ga., July 16-30.

DUNKUM, W. B.
(1353 Hemlock St., Louisville, Ky.)

FAGAN, HARRY AND CLEONA
(Singers, Pianist and Children's Workers, Shelby, Ohio.)
Open dates.

FERGUSON, DWIGHT H.
(401 N. M. St., Tacoma, Wash.)
Cascadia, Ore., June 9-23.
Tomball, Tex., June 24-30.

FOSSIT, D. W. AND WIFE.
(1039 E. Kentucky St., Louisville, Ky.)

GADDIS-MOSER EVANGELISTIC PARTY
(Olivet, Ill.)
Wilmot, S. Dak., June 1-11.
Jamestown, N. Dak., June 15-25.
Corbin, Ky., July 6-16.
Farmersburg, Ind., July 20-30.

GIBSON, JAMES
(Main Ave., Cold Spring, Ky.)
San Bernardino, Calif., May 31-June 11.
Los Angeles, Calif., June 13-25.

GROCE, J. W.
(Box 1383, High Point, N. C.)
Burlington, N. C., June 11-25.

Yadkinville, N. C., May 14-26.
Ickard, N. C., May 28-June 9.

HAMES, J. M.
(Greer, S. C.)
Augusta, Ga., June 6-18.
Bessemer City, N. C., June 20-July 2.
Franklin, Pa., July 17-30.

HANDY, HERBER A.
(118 Newton Ave., S. W., Canton, Ohio)
Bessemer City, N. C., June 20-July 2.
Open—July 3-16.

HAWKES, GEORGE R.
(Evangelistic Singer, Cornelius, N. C.)

HOBBS, E. O.
(Westfield, Ill.)

HODGINS, A. ARNOLD
(Asbury College, Wilmore, Ky.)
Muncie, Ind., July 11-25.
Ionia, Mich., July 2-16.
W. Mansfield, Ohio, July 23-Aug. 3.

HORTON, NEAL
(The Mountaineer Evangelist, Rineyville, Kentucky)
St. Clairsville, Ohio, June 4-18.
Knoxville, Tenn., June 25-July 9.
Geneva, Pa., July 16-30.

HOWARD, FIELDING T.
(Salvisa, Ky.)
Hebron, Ky., July 4-16.
Midway, Ky., July 24-Aug. 6.

HOWELL, ROBT. A.
(661 2nd Ave., Gallipolis, Ohio)
Gallipolis, Ohio, June 4-18.

HUTCHERSON, CY
(Glasgow, Ky.)
Cub Run, Ky., July 31-Aug. 13.
Robards, Ky., Aug. 27-Sept. 9.

JACKSON, REV. and MRS. VIEHE
(Preacher, Children's Workers, and Special Singers, Sparks Hill, Ill.)
Grand Tower, Ill., June 18-30.

JAMES, MR. and MRS. RUSSEL
(Lucerne Mines, Pa.)

JENKINS, ROSCOE
(Carrollton, Ky.)

JENSEN, HAROLD W.
(Box 123, Wilmore, Ky.)

JOHNSON, ANDREW
(Wilmore, Ky.)
Ringgold, La., June 25-July 2.
Waco, Tex., July 5-9.
Moreland, Okla., July 14-24.
Boyne City, Mich., July 27-Aug. 6.

JONES, CARROLL
(1164 E. Indiana St., Rushville, Ind.)

JOPPIE, A. S.
(830 So. Park, Owosso, Mich.)
Mt. Pleasant, Mich., July 5-16.

KELLER, J. ORVAN
(Beloit, Kan.)
Superior, Neb., June 25-July 9.
Minneapolis, Kan., July 16-30.

KENDALL, J. B.
(116 Forest Ave., Lexington, Ky.)
Roanoke, La., May 28-June 11.

KUTCH SISTERS
(Singers and Playing Evangelists, 797 Lehman St., Lebanon, Pa.)
Chestertown, Md., June 4-18.
Huntingdon, Pa., June 23-July 2.

LEWIS, M. V.
(517 N. Lexington Ave., Wilmore, Ky.)
Hartselle, Ala., July 20-30.

LINCICOME, F.
(Gary, Indiana)
Coshocton, Ohio, June 8-18.
Warren, Ohio, June 19-July 2.
Zanesville, O., July 3-16.

LINN, C. H. JACK
(P. O. Box 443, Springfield, Mo.)

LONG, J. C.
(Telford, Pa.)

LYON, REV. and MRS. OSCAR B.
(New Albany, Ind.)
Myersburg Gospel Tabernacle, April 30-May 28.

McAFEE, H. H. and WIFE.
(Box 534, Lakeland, Florida)

MASON, D. H.
(Albion, Ill.)

MILLER, JAMES
(958 W. Bellevue Pl., Indianapolis, Ind.)
LaGrande, Oregon, June 4-18.
Lexington, Ky., July 2-6.
Ft. Wayne, Ind., July 20-30.
Mendon, Ohio, July 30-August 13.
Grand George, N. Y., August 17-27.
Portsmouth, R. I., Aug. 28-Sept. 10.

MILBY, E. CLAY
(Bentonville, Ark.)
Beaver Dam, Ky., June 4-18.
Mt. Lake Park, Md., June 23-July 2.
Ironton, Ohio, July 3-19.
Wilmore, Ky., July 20-30.
Toronto, Ohio, August 3-13.
Montgomery, Md., August 17-27.

MULLET, WALTER L.
(1804 Beall Ave., Wooster, Ohio)
Coshocton, Ohio, June 8-18.
Bentleyville, Pa., July 6-16.
Eaton Rapids, Mich., July 27-Aug. 6.
Mt. Vernon, Ohio, August 10-20.

NICHOLS, SILAS H.
(Plymouth, Iowa)

OVERLEY, E. R.
(3264 Del. Ave., Cincinnati, Ohio)
Pittsburgh, Ill., June 11-25.
Ironton, Ohio, July 2-3.
Moores, N. Y., July 29-Aug. 13.

OWEN, JOSEPH
(Boaz, Alabama)

OWEN, JOHN F.
(124 West 8th Ave., Columbus, O.)
Coshocton, Ohio, June 8-18.

PAPPAS, PAUL JOHN
(314 Disston St., Tarpon Springs, Fla.)
Ellenwood, Ga., June 9-18.
Stapleton, Ga., June 25-July 9.
Stapleton, Ga., July 16-30.

PAUL, JOHN
(University Park, Iowa)
Milton, Ky., June 6-18.
Delanco, N. J., June 23-July 4.

PARKER, J. R.
(415 North Lexington Ave., Wilmore, Ky.)
Wilmore, Ky., June 5-18.
Graceville, Fla., June 22-July 2.
Salvisa, Ky., July 4-16.
Waynesboro, Miss., July 21-30.

QUINN, IMOGENE
(909 N. Tuxedo, Indianapolis, Ind.)
Markdale, Ont., Can., May 28-June 18.
Melway, Ont., Can., June 20-25.

RAPP, KENNETH A.
(1229 8th St., Nevada, Iowa)

REES, PAUL S.
(16127 Birwood, Detroit, Mich.)

RICE, E. O.
(2020 W. Hancock, Detroit, Mich.)

RICHARDSON, M. H.
(309 N. Lexington Ave., Wilmore, Ky.)
Willisburg, Ky., June 5-18.
Salvisa, Ky., June 19-July 2.
Piqua, Ky., July 3-16.
Kirksey, Ky., July 16-30.

RIDOUT, G. W.
(162 Yale Road, Audubon, N. J.)
April and June—Argentina, S. A.
July and September—U. S. A., open dates

ROBERTS, PAUL T.
(Wilmore, Ky.)

ROBERTS, T. P.
(Wilmore, Ky.)
Winchester, Ky., May 29-June 11.
Winchester, Ky., June 12-25.

ROBE VICTORY MEETINGS.
(L. C. Robie, Sky Pilot, Union Springs, N. Y.)
Elkhart, Ind., May 21-June 11.
Port Huron, Mich., July 9-23.

SCHILL, J. L.
(Song Evangelist, 404 E. Horton St., Bluffton, Indiana)
Dayton, Ohio, June 11-25.
Sebring, Ohio, July 21-30.

SHANK, MR. and MRS. R. A.
(P. O. Box 225, Lima, Ohio)

STUCKY, N. O.
(151 S. Prospect St., Bowling Green, Ohio)
Reading, Pa., July 21-30.

TERRY, THOS. L.
(Stanford, Ky.)
Stanford, Ky., May 28-June 11.
High Bridge, Ky., June 5-18.
Woodburn, Ind., July 2-16.
Monroe, Ind., July 23-Aug. 6.
Albion, Ky., August 10-20.

THOMAS, JOHN
(Wilmore, Ky.)

VAN HOUGHTON, E.
(Wilmore, Ky.)
Orville, Ohio, June 5-11.
Open date, June 13-25.

WILLIAMS, L. E.
(Wilmore, Ky.)
Open dates for camp meetings.

WILSON, D. E.
(38 Frederick St., Binghamton, N. Y.)
Cressona, Pa., June 8-18.
Delanco, N. J., June 23-July 4.
Lake Pleasant, Mich., July 14-23.
Ludlow Falls, Ohio, August 3-13.
Houghton, N. Y., August 17-27.

WISEMAN, PETER
(Asbury College, Wilmore, Ky.)
Freeport, Pa., June 9-23.
Upper Sandusky, O., June 26-July 2.
Des Moines, Iowa, July 7-16.
Long Island, N. Y., July 28-Aug. 6.
Bonnie, Ill., August 18-27.

Camp Meeting Calendar.

ALABAMA.
Hartselle, Ala., July 20-30. Workers: Rev. O. H. Callis, and Rev. and Mrs. S. V. Lewis. Write Mrs. G. W. Puckett, Sec., Moulton, Ala.

CALIFORNIA.
Pasadena, Calif., June 15-25. Workers: Rev. W. L. Surbrook, Rev. S. L. Emery, assisted by a number of visiting preachers. Write Rev. C. J. Meyers, Dist. Supt., 1559 North Hill Ave., Pasadena, Calif.

FLORIDA.
Facil, Fla., June 28-July 9. Workers: Rev. C. B. Cox, Prof. A. S. London. Write Mrs. Austin Brown, Lake City, Fla.

MINNESOTA.
O. H. Callis, Rev. Joseph Owens, Rev. D. W. Cobb, Mrs. H. T. Grayson. Write A. H. Vanlandingham, Greenwood, Fla.

GEORGIA.

Flovilla, Ga., August 10-20. Workers: H. C. Morrison, J. L. Brasher, Leonard Cochran, Homer Jenkins, H. W. Pittman, Pres., Stillmore, Ga.

IDAHO.

Star, Idaho, June 22-July 2. Workers: Rev. C. W. Ruth and Maurice F. Gordon. Mrs. Maurice F. Gordon, Cleveland Colored Quintet, and Male Quartet from the Portland Bible Institute. Write Fred C. Harris, 321 No. 9th, Caldwell, Idaho.

IOWA.

Boone, Iowa, June 22-July 2. Workers: Nathan Cohn Benaim, converted Rabbi; Dist. Supt., Hardy C. Powers, John Moore. Write, Mrs. Howard Sullivan, Sec., 121 Story St., Boone, Iowa.

Keokuk, Iowa, August 10-20. Workers: Rev. and Mrs. Theo. Ludwig, Mr. and Mrs. Kenneth Ashby, Edith Huntington, Write Mrs. F. A. Oilar, Sec., 1027 Times St., Keokuk, Iowa.

University Park, Ia., June 2-11. Workers: Rev. Paul S. Rees, Rev. Warren C. McIntire, Miss Eva Clausen, N. B. Vandall, Miss Gertrude Cook, Mrs. H. M. Coats, Rev. C. W. Butler. Write H. M. Coats, Pres., University Park, Ia., or Mrs. Hattie Riddle, Sec., Lacona, Ia.

Des Moines, Iowa, July 7-18. Workers: Rev. Peter Wiseman and number of visiting preachers. Write Rev. H. W. Landis, 1194 W. 14th St., Des Moines, Iowa. Houghton, Iowa, August 17-27. Workers: Rev. David Wilson, Rev. Jos. H. Smith, Prof. O. G. Wilson, Rev. Howard Sweeten, Rev. C. I. Armstrong, Miss Marion Whitney, Dicks Sisters, Rev. David Anderson, Mrs. Ruth Armstrong, Prof. Krekman. Write Rev. C. I. Armstrong, Houghton, N. Y.

Knoxville, Iowa, August 10-20. Workers: Bishop R. I. Miller, J. W. Payne, H. W. Landis, Hartman Landis. Write Mrs. Mary Wenger, Knoxville, Iowa.

ILLINOIS.

Eldorado, Ill., Aug. 3-13. Workers: Frank B. Arthur, W. C. Fowler, N. B. Vandall and wife. Write Jas. S. Dever, Christopher, Ill.

Bonnie, Ill., August 17-27. Workers: Dr. Peter Wiseman, Rev. Lon Woodrum, Edwards Quartet. Write W. T. Lawson, Benton, Ill.

Springerton, Ill., June 29-July 9. Workers: Rev. A. L. Luttrill, Rev. Alie Irick, Hilman-Barnard. Write Frank Doernge, Sec., Norris City, Ill.

Manville, Ill., July 4-26. Workers: Dr. T. W. Willingham, H. W. Morrow, The Adopted Sisters of Wilkinsburg, Pa. Write Wilder Hoobler, Manville, Ill.

Normal, Ill., August 17-27. Workers: Rev. Mrs. Della B. Stretch, Rev. F. Lindholm, Rev. J. M. James, Mr. and Mrs. Brance Edwards, Mrs. J. S. Whitworth. Write Mrs. Bertha C. Ashbrook, Sec., 451 West Allen St., Springfield, Ill.

Tilden, Ill., July 13-23. Workers: Rev. N. B. Wire, Rev. Frank B. Arthur, Rev. N. B. Vandall. Write Ardell Rees, Tilden, Illinois.

INDIANA.

Columbus, Ind., July 6-18. Workers: Rev. Garnet Jewell, Rev. George Huff, Bates Sisters. Write Mart Walker, Nashville, Ind., R.R. 4.

Indianapolis, Ind., July 6-18. Workers: Rev. Harry Black, H. W. Morrow, The Holiness and Missionaries will assist. The Girls' Trio from the Kansas City Bible School will furnish special music. Write W. H. Graef, Sec., 101 Alton Ave., Indianapolis, Ind.

New Albany, Ind., July 13-30. Workers: Rev. Lawrence Wade and wife, Rev. Gebhart. Write R. C. Lang, 619 W. Main, New Albany, Ind.

Silver Heights Camp Meeting, New Albany, Ind., August 3-13. Workers: Rev. C. M. Dunaway, Gaddis-Moser Party. Write A. A. Stone, Sec., 2431 Wallace St., Louisville, Ky.

Shelbyville, Ind., June 4-23. Workers: Rev. John A. Willingham, Prof. John Nagley. Write Clarence M. Hager, Columbus, Ind.

Evansville, Ind., June 9-18. Workers: Dr. Nathan Beskin, Rev. Joshua Stauffer, Rev. B. H. Colen, Rev. and Mrs. Harold Small. Write B. H. Colen, 1316 Indiana Ave., Evansville, Ind.

KANSAS.

Wichita, Kan., Aug. 17-27. Workers: Rev. C. W. Ruth, Rev. Fred W. Sufield, Rev. Andrew Johnson, Rev. B. D. Sutton and wife, Mrs. S. C. Winey. Write Rev. Jesse Uhler, Sec., Clearwater, Kan.

KENTUCKY.

Corbin, Ky., July 6-16. Workers: Gaddis-Moser Evangelistic Party and Rev. Warner P. Davis. Write S. M. Scalf, Sec., Corbin, Ky.

MARYLAND.

Mt. Lake Park, Md., June 23-July 2. Workers: Rev. John R. Church, Rev. Howard Sweeten, Rev. B. H. Vestal, Miss Jean E. Pound, Miss Jamie Bradford, Prof. and Mrs. E. Clay Milby. Write Rev. I. E. Steyer, Pennsylvania, W. Va.

Monrovia, Md., August 17-27. Workers: Rev. J. R. Parker, Rev. O. H. Callis, Rev. and Mrs. B. C. Milby. Write Milton W. Burdette, Sec., Monrovia, Md.

MASSACHUSETTS.

North Reading, Mass., June 23-July 4. Workers: Rev. Samuel Young, Rev. D. Sholly Corlett, Rev. Howard W. Jettett, Miss Grace Smith. Write Miss Rose Wright, 1073 Middlesex St., Lowell, Mass.

Douglas, Mass., July 21-31. Workers: Dr. Orval Nease, Rev. Paul Coleman, Rev. Arthur Gould, Rev. John Wiley, Prof. Edith Cove, Robt. Clougher, Pres. Write L. P. Mingledorf, 144 Ohio Ave., Providence, R. I.

MICHIGAN.

Romeo, Michigan, August 3-13. Write Rev. J. H. James, Sec., 19231 Hawthorne, Detroit, Mich.

MINNESOTA.

Red Rock Camp, 10 miles northwest of Minneapolis, Minn., June 26-July 9. Workers: Dr. H. C. Morrison, Dr. W. C. M.

And I will pray the Father and he shall give you another Comforter, that he may abide with you forever. John 14:16.

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CULTIVATE YOUR FAITH

By The Editor

I am impressed that while we have great belief in faith we have not anything like the faith we ought to have. We believe the Bible, we believe in the omnipotence of God, and in the love and mercy that gave his only begotten Son to save us. We believe in Jesus Christ; we believe in the Holy Ghost; we believe in an overshadowing Providence. We have a very general faith, but have we a practical faith? Do we use faith?

Have we learned to walk by faith? Are we careful to cultivate the spirit of watchful obedience to God that will give us good grounds of assurance that we may trust God? Do we take faith into the small, as well as the large, affairs of life? Do we know how to commit things to God and trust in him to bring them to pass? Has a restful trust become our spiritual habit? Do we believe God for results? Do things come to pass as a result of our faith in God?

We are not speaking here of a relaxed, lazy, mental or spiritual state that says everything will come out all right, God is on the throne, and no one need be uneasy. No, we are thinking something entirely different from this. We are thinking of an active, mental and spiritual adjustment, of a progressive Christian life, of an attitude that undertakes and presses forward with an objective in view, of a state of mind and heart which recognizes the fact that God uses means in order to accomplish ends; that we must not only pray to him and trust in him, but undertake for him.

No amount of faith will fell the tree, clear, plow and sow the ground, and by and by reap the harvest. We are thinking of the faith that shoulders the axe and goes into the forest trusting in God; and while the trees are falling, and the perspiration is dripping from the brow, the eye of faith looks forward to the waving fields of grain that shall take the place of the tangled woods. And we are thinking of more than this. There are times in the emergencies of life in the high things of the human soul when we can only pray and look up and cry to God, and believe that his mighty arm is long enough to reach the difficulty, and strong enough to lift the load that breaks and crushes our human weakness; that his power can shake off the shackles and open the prison doors; that his strength can smite asunder the Red Sea that shuts us up in bondage and stack up the Jordan waters that we may pass over into the Canaan of better things and greater blessings.

We are wishing that we might be able to say something here that would stimulate and stir some struggling soul to a better faith in God, to a stronger grip upon Jesus Christ, to a more restful and sweeter communion with the Holy Spirit. To the sick man, to the man struggling with the practical problems

THE WORD OF GOD.

Hebrews 11:1-6.

Now faith is the substance of things hoped for, the evidence of things not seen.

For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were, not made of things which do appear.

By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

of life, to the woman with a great heartache, to the widow who wonders how the needs of her children will be supplied, to the orphan boy or girl with the deep desolate heartache, to the preacher confronted with barriers and surrounded with difficulties. To all classes of struggling fellowbeings we would say, lay hold upon the blessed Bible; feed on its truth, rest yourself on the omnipotent arm of God; lay your burden at the feet of Jesus; sing with joy, believe against all the powers of darkness. "Commit thy way unto the Lord; trust also in him, and he shall bring it to pass."

Great Spiritual Leaders.



FROM time to time in the course of human history, God has given to the world great spiritual leaders. If one should attempt to call to mind the most illustrious of God-sent men, at once there would arise the names of Abraham, Moses, St. Paul, Martin Luther, and John Wesley.

Of course, there are many other famous men and women in Old and New Testament times, and in Church History, who have been spiritual leaders and great factors in the spread of the gospel and the upbuilding of the Church; but the men mentioned stand out pre-eminent as the greatest of the men who have been the servants of God and of humanity in the building up of the Kingdom.

Perhaps, there never lived before or since so remarkable a group of men at the same time, in the same country, moved with the same great purpose, fired with the same zeal, and working together with the same spirit of evangelistic zeal in perfect harmony, as John and Charles Wesley, Adam Clarke and John Fletcher. John Wesley was not only one of the greatest preachers of his time, but of all times, since the days of St. Paul. Though small of stature, he possessed a voice

of marvelous carrying power, and was able to make himself heard distinctly by the vast thousands who waited upon his field preaching; who not only heard but were mightily convinced by his reasoning, and moved to action by his powerful appeals. If preaching is to be judged by its gracious, far-reaching, lasting effect then John Wesley was one of the greatest preachers who has lived and labored among men.

Charles Wesley easily ranks with the greatest hymn writers of the Christian era. His mission was to express in poetry and set to music the saving truths of the Bible which his brother so faithfully preached. If John Wesley was raised up of God to preach a full salvation, Charles Wesley was raised up to sing the same.

Adam Clarke, a warm-hearted, powerful preacher, was recognized as one of the ripest scholars and most profound theologians of his time, and the Church has not outgrown his scholarship and thinking. His Commentaries are in great demand and can be read by the thoughtful student and devout preacher with profit, growing interest and delight.

John Fletcher, of noble birth, classic education and the refinement and culture of manner which would have made him at ease in any court in Europe, was the embodiment and incarnation of the great truth of sanctification and holy living which Mr. Wesley so faithfully preached. These four gifted, scholarly men were wonderfully united in the firmness of their faith, the depth of their piety, and their intense longing for the spread of the blessed gospel of full redemption from sin, which the Holy Spirit had so graciously revealed to them.

For them, the world had no charm, but they gloried in the cross by which they were crucified unto the world, and the world was crucified unto them. Their labors were not in vain in the Lord, but endowed with the power of the Holy Spirit they were able to set on foot and give momentum to a revival of religion that can never die; that has already landed millions of souls in the ports of eternal peace, and will continue to bless mankind until time shall be no more.

When we consider the scholarship of this remarkable group, their deep devotion to Christ, their faith in the Bible, their love for their fellowmen, and the untiring zeal with which they labored for the spread of the gospel, the salvation of the lost, and the perfecting of the saints, we are forced to the conclusion that we search in vain to find their superiors in the history of the Church which, under God, was brought into existence through their labors. We are quite sure that those men who have appeared in the Church with teaching in conflict with their message, who have antagonized the truths they proclaimed, who would set at naught the Bible doctrines they emphasize, are their inferiors in all the splendid qualities God had developed in them, and they certainly

(Continued on page 8)

TELL ME THE OLD STORY

Rev. G. W. Ridout, Corresponding Editor.

I.



Thank God for history and biography. I have all my life long been fond of both. When a boy Christian I loved to read the lives of good people. Methodist heroes charmed me. Lives of Wesley, Whitefield, Bramwell, Taylor, Simpson, Cookman, Inskip thrilled me. The sermons of Wesley, Spurgeon, Talmage, Munsey, Bascom, Summer-

field and Catherine Booth fed me. Modern day books of sermons lack something; I hardly know what. I am not saying the days of old are the best. Oh no! We are in a tremendous age but I cannot help thinking that the Victorian Age was the greatest pulpit and preaching age in the history of the English-speaking world.

In the days of the early Methodists, when Asbury and the traveling preachers were preaching in barns, and schoolhouses, open air, groves, and camp meetings things were in a terrible state, morally and religiously, in America. A certain writer put it thus:

"The moral conditions in the United States, in the last half of the century of the Edwardean-Whitefield revival, 1735-45, and the rise of Methodism were very bad, reflecting the low state of social, political, and business life in England. The Wesleyan revival began there at a time when religion, as represented by the Established Church and the dissenting bodies, was at a low ebb and the lives of many of the ministers were far from regular. The English Court was profligate; bribery in elections, political corruption, drunkenness, and licentiousness were widespread, and little regard was given to the laws for the prevention of public disorders and crime. In the colonies the influence of the churches had declined, and intemperance and social vices, as in the mother country, had greatly increased. Even in Puritan New England social life had become degenerate. Ministers drank wine and rum freely, particularly at funerals, the towns furnishing wine and rum or cider for these occasions. So notorious had this practice become that to prevent scandal the General Court of Massachusetts in 1742 forbade the use of intoxicants at such services. The Scotch-Irish Presbyterians in Londonderry, N. H., held celebrations in which drinking, horse-racing, and other wild features characterized their fun-making. Licentiousness was widespread in all the colonies, and the history of the times speaks of the vices and irregularities of the ministers. French infidelity came to weaken attachment to religion and the demoralizing influences attending the French-Indian and Revolutionary wars to increase tolerance of familiarity with crime. Church warnings issued near the end of the century speak of the spread of 'gross immoralities,' 'degeneracy of manners,' 'prevalence of vice,' 'desecration of the Sabbath,' 'profanity,' 'neglect of the sanctuary,' 'disrespect' for the teachings of the Bible; disregard of marriage vows; low political ideals; 'departures from the faith,' 'impiety,' 'neglect' of the church sacraments and every species of debauchery and loose indulgence."

The early Methodist preachers did not preach on social problems nor the social gospel; they preached on sin and repentance; they led the people to the mourner's bench where they became converted and sanctified, great revivals broke out and the Nation was purified.

II.

Among the great old warriors of the faith in the early days was Rev. Henry Boehm, of good Mennonite stock and preached among the United Brethren and the Methodists. Of his early life he writes:

"My early advantages for religious instruction were great. I was 'brought up in the nurture and admonition of the Lord.' Morning and evening the old family Bible was read and prayer was offered. My father's voice still echoes in my ears. My mother, too, had much to do in moulding my character and shaping my destiny. One evening as I returned home I heard a familiar voice engaged in prayer. I listened. It was my mother. Among other things she prayed for her children, and mentioned Henry, her youngest son. The mention of my name broke my heart, and melted me into contrition. Tears rolled down my cheeks, and I felt the importance of complying with the command of God, 'My son, give me thine heart.'"

In his eighteenth year, through the instrumentality of his pious father, he was rescued from the wicked company into which he had fallen, and was brought to God. Among the early pioneers of Methodism who visited his father's house, Mr. Boehm mentions Benjamin Abbott. Along the path of this wonderful man everywhere were displayed the tokens of divine power. The impenitent fell like dead men, and were restored to strength and consciousness, shouting and praising God. The work swept on like an irresistible tornado. Mr. Boehm the older said, "I never saw God work in this way before." The meetings were sometimes held through the whole night, for the people seemed unwilling to disperse. Henry Boehm says: "It was more like Pentecost than anything else I ever saw. The influence of that meeting was tremendous, and for years it made a great deal of talk in my father's neighborhood."

"Come, Holy Spirit, raise our songs

To reach the wonders of the day,

When with thy fiery cloven tongues

Thou didst those glorious scenes display.

"Lord, we believe to us and ours

The apostolic promise given;

We wait the Pentecostal powers—

The Holy Ghost sent down from heaven."

III.

Some glimpses of the old-time camp meetings are worth while at his time of the year. Henry Boehm tells about them:

"The work of revival commenced in a powerful manner under the first sermon, and continued through the night. There were sixty-eight converted and twenty-nine sanctified. . . . Sabbath was a high day in Zion. . . . One hundred and ninety-eight were converted, and one hundred and sixty sanctified, Hallelujah! This was during the day. The work continued all night, and one hundred and twenty-seven were converted, and one hundred sanctified before the sun rose in the east. On Monday—I preached at night from Luke 14:22, 23, 'And yet there is room.' The work went on gloriously all night. During the meeting there were reported one thousand three hundred and twenty conversions, and nine hundred and sixteen sanctifications. This is wonderful. I give the figures just as I wrote them in my journal in July, 1806. Shall these eyes, before they are closed in death, ever witness such scenes again? Shall these ears ever hear such cries of distress, such shouts of joy, such songs of victory? Shall this aged heart ever feel such

shocks of divine power as I felt on that consecrated ground?"

Bishop Asbury was always after souls. Here's an account of a conversion that produced a preaching evangelist among the colored people.

"In 1788 Bishop Asbury, on his way to Charleston, finds an old colored man, named Punch, fishing on the bank of a creek. Punch's character had been bad. The bishop rides up to him, and inquires, 'Punch, did you ever pray?' The reply is, 'No, sir.' The bishop talks to him; Punch is alarmed. The bishop sings for him, 'Plunged in a gulf of dark despair we wretched sinners lay' and the tears roll down the swarthy cheeks of his solitary auditor. The bishop rides away. Punch throws down his fish-pole and starts for home. To use his own language, 'I been tink fore I got home Punch be gone to hell.' Punch became a converted man. He preached to his own people. The overseer forbade him. Then the overseer became converted, and the word spread still more. Some 20 or 25 years afterward, during Bishop Asbury's last visit to Charleston, Punch traveled sixty or seventy miles on foot to Charleston to see him. Years after that the South Carolina Conference sent a missionary to the colored people, in obedience to the request of some gentlemen of wealth. The missionary came to the cabin where Punch lived. An aged man with wrinkled and palsied limbs came to the door, but there was glory in his face. He looked on the missionary in silence, then raising his eyes to heaven said, 'Now Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.' The visitor was confused, but the old man said, 'I have many children in this place. I have felt for some time past that my end was nigh. I have looked around to see who might take my place when I am gone. I could find none. I felt unwilling to die and leave them so, and have been praying to God to send some one to take care of them. The Lord has sent you, my child; I am ready to go.'"

IV.

The secret of the old-time Methodist fire is not hard to find when we think of the preaching of these days: It was the Gospel preached under these awful sanctions that wrought such wonders. It was said by one of the hearers of Whitefield, "He preached like a lion." The "woe is me" drove on the herald, and the view of impending doom threatening the guilty soul gave strength to his warning cry; free grace and the Spirit's power proclaimed the swiftly conquering steps of him who is "mighty to save;" the constraining love of Christ pictured him expiring on the cross for a lost world, while a spirit-voice whispered from that agonizing scene, as it did to Benjamin Abbott, in words of hope, "I died for you." Then, too, chimed in the soul-ravishing doctrines of the "perfect love" of God, and the dying testimonies of saints so clear and oft-repeated as led Mr. Wesley to say, "Our people die well."

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Who falls in love with himself has few rivals.

THE UNWELCOME CHRIST

Rev. J. C. McPheeters, D. D.

I.

"And they began to pray him to depart out of their coast." Mark 5:17.

"And, behold, the whole city came out to meet Jesus: and when they saw him they besought him to depart out of their coast." Matt. 8:34.



No one ever visited this earth like unto the Son of God. All of the other personages of the world pale into insignificance in comparison with Jesus. While the earth had already been accustomed to receive royalty amid a welcome of pomp and splendor, when Jesus came to earth his reception was just the opposite to that or-

dinarily accorded to earthly kings. There was no room for him in the inn. He was born in a manger. It was the custom of the world to show much homage to an earthly prince, even in childhood; but with Jesus, the Prince of Glory, his welcome in childhood was just the opposite. While yet a babe in his mother's arms, we find Herod, the wicked king, seeking to slay the infant Jesus. The slaughter of the innocents by Herod in an effort to destroy the life of Jesus in childhood made it necessary for his parents to take their flight into Egypt.

Great preachers of the world have often been honored by the attentions shown them by admiring friends. Jesus was the greatest of all preachers and teachers. No man ever spoke like unto him. His words fell as a leaven of life on the ears of the multitudes. Yet, with his infinite wisdom, his matchless teaching and preaching, Jesus found that he had no place that he could call home. In speaking of the reception which the world gave him, Jesus said: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."

Jesus was a Jew, and the Jewish people are noted for their loyalty to members of their race. It is this loyalty to one another as Jews that has been one of the contributing factors in the perpetuity of the Jewish race. Amid the fires of persecution across the centuries they have clung to one another. We witness this fact today in the loyal support which the Jews are giving to their brethren who are being persecuted in various parts of the world. Jesus was a Jew, and a number of rabbis in recent years have paid high tribute to Jesus as a great teacher and Jewish prophet. Yet, in face of the fact that Jesus was a Jew, and was the greatest representative the race has ever had on the earth, they did not receive him. Scripture says: "He came unto his own, and his own received him not."

Jesus was the greatest king that ever trod the earth. His wisdom surpassed that of all the rulers of the world. Any nation following his direction could be assured of phenomenal success. Jesus paid his taxes, and taught his disciples their responsibility to the State when he said: "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." And yet, in face of the fact of his infinite wisdom, and his ability to guide the destiny of any nation with pre-eminent success, the State had no welcome for him. Pilate, a representative of the Roman empire, delivered him into the hands of the mob to be crucified.

Jerusalem, the holy city, was a city that Jesus loved. He was born in Bethlehem, within six miles of Jerusalem, and the first days of his earthly life were spent near Jerusalem. The next glimpse that we have of his childhood, following his birth, is in the city of Jerusalem, where, at the age of twelve years, he confounded the wise men with his

answers to their questions. All of the historical background and setting of Jerusalem, which was so dear to the Jewish race, was appropriated in the heart and life of Jesus. Jerusalem had been the scene of many a visit from royalty, when the city did its utmost to play the part of host to kings. But Jerusalem rejected Jesus. It is true that a royal welcome was extended him for a few hours during his triumphal entry at the beginning of Holy Week on Palm Sunday; but that welcome was so temporary and fleeting that it could not be counted as a welcome. It was at the beginning of that royal welcome that Jesus uttered those prophetic words, in which he said: "O Jerusalem, Jerusalem, how oft would I have gathered you unto myself, as a hen gathereth her brood, but ye would not." Jerusalem, the holy city, had no royal welcome for Jesus that was abiding.

The childhood of Jesus was spent in the little town of Nazareth. It was there his parents lived, and there he toiled in the carpenter shop of Joseph. The boy Jesus became familiar with all of the village traditions and lore. Jesus was a familiar figure on the streets of the village during his childhood and early manhood. The little village of Nazareth moved along in the even tenor of its way for centuries, and in all of that time no great personage had gone forth from her borders that had attracted nation-wide attention. But one day Jesus, the familiar character so well known in the little village, went away to other parts of the land. When he went, his going attracted no attention, and no one in the village surmised that his name was soon to become great. But this Jesus of Nazareth from the carpenter shop of Joseph, soon was known across the entire length and breadth of the land. At last the little village of Nazareth has a son who has become famous, and has attracted nation-wide attention. It has been a well nigh universal custom for cities and villages to honor their sons who have become great. It is not uncommon for a city to stage a royal reception for a returning son who has made a great name in the world. As time went on this noted Son of Nazareth returned to his native village. Surely a royal welcome will await him. Jesus has done honor to the name of Nazareth. Those who were skeptical had said: "Can any good come out of Nazareth?" The fact that Jesus had come from Nazareth gave to the little village honor and favorable reputation abroad. Everything will indicate the propriety of a royal reception for Jesus on the occasion of his return to his native village. But the reception which Jesus received at Nazareth was disappointing.

The story of that reception is found in the 13th chapter of Matthew, the 53rd to the 58th verses: "And it came to pass, that when Jesus had finished these parables, he departed thence. And when he was come into his own country, he taught them in their synagogues, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? Is not his mother called Mary? and his brethren James, and Joses, and Simon and Judas? And his sisters, are they not all with us? Whence then hath this man all these things? And they were offended in him. But Jesus said unto them, A prophet is not without honor, save in his own country, and in his own house. And he did not many mighty works there because of their unbelief." The return of Jesus to his native village proved to be a disappointment. They gave him no royal reception. They were offended in him. They limited his work by their skepticism and unbelief. "He did not many mighty works there because of their unbelief."

It is hard to be rejected by strangers, but

it is much harder to be rejected by your own town, your own race, your own people. The little village of Nazareth turned its back upon the greatest opportunity that had ever come its way. There is no record that Jesus ever returned again to the village. Jesus never forced himself upon any individual, or any city or community. When Nazareth, his native village, refused his message, and gave him no cordial welcome, he turned and went quietly away into other parts, where the people heard him gladly, and where he did many mighty works that he could not do at Nazareth because of their unbelief.

The Holy Spirit testifies of Jesus. He is ever speaking of him, and pointing men to him. Did you ever associate with a person who was constantly talking about another person whom you had not seen? Then, later, you met that person about whom you had heard so much. Upon being introduced to this person you may have said: "I feel as though I already know you, because I have heard so much about you." This is what the Holy Spirit does in his relation to Jesus. He is always testifying of Jesus, pointing us to Jesus, telling of Jesus, showing the way that Jesus would have us go. The welcome that you give the Holy Spirit determines the welcome that you give to Jesus.

Jesus comes in person to our individual lives in his representative, the Holy Spirit. The Holy Spirit convicts of sin. He makes us new creatures in Christ. He witnesses to our salvation. He guides, he comforts, he sanctifies. Marvelous and wonderful indeed are the works and the manifestations of the Holy Spirit, the personal representative of Jesus in the world. This representative comes to each of our lives. When the sinner feels that inner call, it is the voice of the Holy Spirit. He makes glad the heart when the sinner forsakes his sin, and becomes a new creature in Christ. He witnesses to the fact of our salvation, so that we may know beyond the shadow of a doubt that we have passed from death into life. The Holy Spirit guides and gives us assurance, making plain the road that may be uncertain to us. The unwelcome Christ becomes welcome when we heed the voice of the Holy Spirit, and yield our lives to Christ.

(Continued)

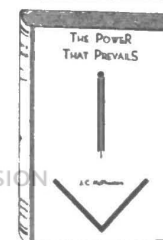
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A GREAT EXPECTATION

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A STUDY OF PHILIPPIANS 3:17-4:1.

ULTIMATELY, there are but two classes of people in the world, the children of God and the children of the devil. "But as many as received him, to them gave he the right to become children of God, even them that believe on his name." (John 1:12). "Jesus said unto them, If God were your Father, ye would love me . . . Ye are of your father, the devil." (John 8:42-44). Scripture has no room for a neutral class. All mankind may be classified under one or the other of these divisions.

Ultimately, the same thing is true of the membership of the Christian Church. Not all whose names are on the records of the church on earth have their names written in heaven. The church holds within its membership those who are true children of God. On these same rolls there are those who know not the meaning of the new birth, who live according to the flesh, and do the works of their father, the devil.

Paul is speaking of such in Phil. 3:18, 19, men who were inside the church, but whose lives denied the power of the risen Christ. They may have been orthodox as to their faith in the incarnation, the sacrificial death on the cross, the judgment to come and the future life, but their lives did not square with their creed. Like so many professing Christians today, these men installed their creeds in some inner chamber very seldom visited, and left them there in dignified idleness, while the real working ruler of their lives was found elsewhere. It is possible to be doctrinally orthodox, for even the demons believe and tremble (James 2:19), while our lives, prove us to be practically Epicurean and therefore really enemies of the cross of Christ.

Of these men the Apostle says some very sharp things. "They are the enemies of the cross of Christ." They are therefore enemies of the central principle of the Christian life. The cross is the symbol of suffering, of self-denial, of death to self and sin. These men evidently interpreted Christian liberty as license to gratify the lusts of the flesh. They presumed that inasmuch as they were free from law, they were at liberty to indulge their passions. Their life was a practical denial of the principle that they who are Christ's "have crucified the flesh with its affections and lusts." (Gal. 5:24). Thus these men by their sensual self-indulgence brought into disrepute the cross and all the sacred realities the cross is known to represent.

And still the church of Jesus Christ harbors within its membership those who are enemies of the cross of Christ—older men and women whose chief concern is not the things above but the things of this life. Younger men and women, who, if really surrendered to Christ, might be mighty powers in the building up of the church of our Savior Jesus Christ. But they have not yet learned to deny themselves of the things of the flesh and so are the enemies of the church. The Paines and the Voltaires and the Ingersolls have made awful havoc of the church of Jesus Christ. But these enemies on the outside have not inflicted half the wounds inflicted by those who name the name of Christ, but deny him in their daily walk.

Well for us if we remember that the natural man has no place in the kingdom of God.

And the only way the natural man can be gotten rid of is by crucifixion. Only as a man is crucified with Christ, only as he has "crucified the flesh with its affections and lusts," is he a worthwhile Christian.

Whose end is perdition. Notwithstanding the high professions and ecclesiastical privileges of these men, they showed by their manner of living that they had the idea that they were going to make the best of both worlds. They were not ambitious to have "fellowship in the sufferings of Christ" as had Paul. They liked good eating and drinking. They gloried in easy self-indulgence and comfortable living. Their whole life showed them to be worldly minded, citizens of this world only and therefore worthy of perdition since "the end of those things is death." (Rom. 6:21). "How terrible that men made in the image of God should come to such a fate. But it is the inevitable consequence of opposing the cross of Christ. As the Foundation-Stone of the church, when not used as Foundation, is to become the Stone of Vengeance and the Rock of Stumbling, so the cross of Christ, when not used as the instrument of salvation, is to become the instrument of perdition."

"Whose God is the belly." In heathenism the aim of life is for the most part to gratify the flesh. These men of whom the Apostle speaks and for whom he wept, claimed a place in the Christian fellowship. Actually they were not better, but worse than the heathen. For in spite of professions of loyalty to Christ and his cross, they were ruled and guided by the lower and sensual side of their life.

And whose glory is in their shame. The Apostle Paul attached great importance to that which a man glories in, because that reveals his character. Paul gloried in the cross of Christ. These men gloried in their shame. They not only sinned, but they boasted of it and gloried in that of which they should have been ashamed. It is a terrible thing when men have lost the sense of shame—doubtless if their names are on the records of the church.

Who mind earthly things. Their thoughts, their feelings, their interests are fixed solely upon the things of this present life. Their horizon is limited to the things of time and sense. Their efforts are confined to the dust and dross of earth. They are like Bunyan's man with the muck-rake. The man was so busy raking together the straws and sticks and the dirt of the floor, that he could neither see the celestial crown that a holy one offered to him, nor hear the voice of the one who called him to pay attention to the things above. And the Interpreter explained that the man could look no way but downward, signifying thereby that earthly things oftentimes get such power over men's minds, that it is impossible for them to look up to see the things of God. In other words, men may be so carried away with sensual things that they quite lose the power to see the beauty of the spiritual. Naturally the end of such men can only be perdition.

For our citizenship is in heaven. The word "our" is emphatic. Our city, our country, our home is in heaven. We are "strangers and pilgrims" here. Therefore we cannot have fellowship with those whose main and only concern is this life.

Just as citizens of a foreign country do not feel at home here, so heavenly citizens

cannot feel at home on earth. The census of the nation includes their names. It secures them privileges and imposes on them corresponding duties, but the nation does not own them. Their enrollment as citizens is in heaven.

Due emphasis must be laid on Paul's use of the present tense. Believers *now* are citizens of the heavenly kingdom. The home of their hearts is even now there where our Lord Jesus Christ lives in the glory of the deathless world. As citizens of heaven, they are ruled by heaven's laws and yield obedience to heaven's King. As heavenly citizens they have the right of access to the Almighty Sovereign, and the right to claim his protection and his support. But they are not yet dwellers in the heavenly country save by faith. Citizens of the New Jerusalem they are indeed; but the full manifestation of that citizenship is not here and now. The demonstration of the glorious fact awaits the fullness of the time, even the *parousia*.

Whence also we wait for a Savior. The Apostle does not say that we look for death, or that we shall go to heaven when we die. No, he says we look for the Savior who shall come the second time without sin unto salvation. Our High Priest has entered the Holy of Holies not made with hands, there to atone for us. As the Israelites stood outside waiting the high priest's return, so must we look unto heaven, expecting Christ's return. "This Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him go into heaven." Put this thought of your Lord's momentary coming into the center of your faith with all its connected truths, and your very soul will be filled with vital joy, and you will live the Christ life as you have never lived it before.

When he shall come, he shall fashion anew—not the "vile body" as in the Authorized Version,—but "the body of our humiliation." The body of God's child is not vile in the ordinary significance of the word, because Jesus bore it, his blood purchased it, the Spirit makes it his temple and it will be made to sparkle and blaze with the beauty and the glory of Christ's body. But this body does link us with the earth: it is the cause of many great humiliations. It is subject to weakness, it is the home of fleshly lusts and the ready instrument of sin. Not only is it liable to pain, decay, and death, but it has become an ill-adapted organ for an aspiring soul. Often when we aspire after the highest, the soul is weighed down by the body and does not reach its goal.

But there will be a change. It will be conformed to Christ's body of glory. "Paul's expectation climbs to dizzy heights. For if the believer's body is to be like his Lord's, it follows that his spirit also must be like Christ, for spirits that were not alike would not be thought of as inhabiting bodies of the same nature." (1 John 3:2). Christ loves us so much that he will not rest until he has lifted us to the level of his own immortal perfection.

How shall these things be? There is only one answer. "According to the working whereby he is able even to subject all things unto himself." All power is given unto him in heaven and on earth. Therefore we may not doubt his power. He says he will fashion this body anew. He says nothing about his methods. We do not know *how*. But we

(Continued on page 9)

Great Prophecies of Ezekiel.

REV. JOHN F. HARVEY.

II.

"The hand of Jehovah was upon me, and he brought me out in the Spirit of Jehovah, and set me down in the midst of the valley; and it was full of bones."—Ezek. 37:1, R. V.



We are living in the time when the tragic plight of the Jews is attracting the attention of the whole world. Everywhere there is trouble and sorrow for the children of Abraham as God declared through Moses and the prophets it would be. (Deut. 28:64-67). More than twenty-five centuries ago the prophets of Jehovah foretold the anti-Semitism that we have today. That is not saying that the anti-Semitic movement is right, or that it has the approval of Jehovah. Yet God often uses wicked men and agencies in the carrying out of his divine plans and purposes. "He makes the wrath of man to praise him." (Psalm 76:10).

While our hearts are filled with sorrow and sympathy for suffering Israel, when we view, not only her present sufferings, but read in the prophetic Word the calamities that are to befall her in that future day of "Jacob's trouble" (Jer. 30:7), yet, we are filled with joy and praise to him who doeth all things well when we contemplate the picture given in the Holy Scriptures of the redeemed Israel, cleansed from all her sin and defilement, restored to the land of Abraham, every man dwelling under his own vine and figtree in safety and in fellowship with Jehovah forever. "And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children forever; and my servant David (Jesus Christ) shall be their prince forever." (Ezek. 37:25). Blessed be the Name of the God of Israel! His plans and purposes for and through his ancient people will not fail! We cannot but exclaim with the Apostle Paul: "O, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out." (Romans 11:33).

Having announced (chapter 36) the restoration of Israel to their home-land, their cleansing from their sin, and their future blessings as God's earthly people, Ezekiel is shown in vision and symbol the method of accomplishment of these divine blessings. The major part of chapter 37 is occupied with the vision which God gave to the prophet of a valley full of bones that were very dry, indicating that these bones had been in that valley a long time. Before entering into the study of this remarkable chapter attention should be called to the fact that the prophecy contained therein belongs wholly to Israel. It is neither a prophecy that belongs to the Church nor to individual Christian experience in this age of grace. That spiritual lessons of benefit to the Church and to individual Christian experience can be drawn, as from every part of God's holy Word, should not be denied, however we must ever keep in mind, if we are to rightly understand the chapter, that the vision it contains belongs wholly to the house of Israel.

The Lord caused the prophet to see a valley. The valley was filled with bones, which were very dry. If we will read verses 11 and 12 we will get the correct angle to the right understanding of the vision. "Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried up but our hope is lost; we are clean cut off." (Verse 11). "Therefore prophesy, and say unto them, Thus saith the

Lord Jehovah: Behold I will open your graves, and cause you to come up out of your graves, O my people; and I will bring you into the land of Israel." (Verse 12).

Where have the children of Abraham been for, lo, these many centuries? They have been scattered to all the Gentile nations of earth even as God said they would be because of their age-long sins and rebellion against God. *These nations have been their graves.* They have been buried there for so long that their condition is like bones that are very dry. Humanly speaking there is no hope for them to ever live again in their own land as a nation. They say: "Our bones are dried up; and our hope is lost."

Even Ezekiel would not venture to express any confidence that these dry bones could ever live again. In answer to Jehovah's question, "Son of man, can these bones live?" the prophet says: "O Lord, Jehovah, thou knowest." The situation seemed so hopeless, the possibility of resurrection and restored life to a great valley of dry bones so remote, that Ezekiel was convinced that it was a human impossibility.

We should never forget that, "with God all things are possible." (Matt. 19:26). That which is agreeable to his will God is able to bring to pass, for he is "able to do exceeding abundantly above all that we ask, or think." (Eph. 3:20). So in the life of the child of God who is surrendered to do *nothing but the will of God*, there can be no failure in anything that God designs for him. Therefore he delights himself in the Lord, commits his way unto the Lord, rests in the Lord, and trusts the Lord to bring it to pass. (Psalm 37:1-7).

Ezekiel confesses his ignorance and says, in substance; "O Lord Jehovah, this thing is humanly impossible. I do not know how it can be done. Thou alone knowest, and all my hope is in Thee." Then the Lord said unto him: "Prophecy over these bones, and say unto them, O ye dry bones, hear the word of Jehovah." What does the Lord Jehovah say unto the bones? "Thus saith the Lord Jehovah unto these bones: behold I will cause breath to enter into you, and ye shall live. And I will lay sinews upon you, and will bring flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am Jehovah." (R. V.). Ezekiel prophesied as he was commanded, and "there was a noise, and behold, an earthquake; and the bones came together, bone to its bone. And I beheld, and, lo, there were sinews upon them, and flesh came upon them, and skin covered them above; but there was no breath in them." (R. V.).

What a pathetic picture it would be to see dry bones of those who had once been living human beings, stirring and uniting bone to its bone forming the standing skeleton of a man, and while muscles and flesh and skin cover all, yet there is no life. The eyes are sightless, the ears are deaf, the lips dumb, the hands and feet are motionless. Yet that is the divine picture of Israel in this vision when the prophet called to the dry bones and said: "Hear ye the word of Jehovah."

And that is exactly what is happening to Israel today. All over the world the sons of Jacob are stirring in their Gentile graves. The very fact that there is a movement among the dry bones of Israel shows that the word of Jehovah through Ezekiel is beginning to be fulfilled.

The movement of Israel today is what is known as the Zionist Movement. Space forbids an extensive survey of this movement; suffice to say that, in all the Gentile valleys the dry bones of Israel are stirring and coming together and moving toward the land of their fathers. The Zionist Movement is not a religious or spiritual movement, but wholly a political one, "There is no life in them." In other words, they are going back in their unbelief. The veil is still upon their hearts and their eyes are blinded. There is no repentance, no confession of sin, no looking unto

him whom they pierced, no returning unto the Lord.

According to the prophet the time is coming when they will do all these things; when the scales will fall from their eyes, and the veil of unbelief will be lifted from their hearts, but that time is not now. However, the present unrest, as well as the persecution of the Jews by some nations, is an indication that the time is not far distant when the breath of God will come in them and they will live and stand upon their feet "an exceeding great army."

God is permitting the Jews to return to Palestine in their unbelief, to restore the fertility to the soil, and to build again the waste places. But the troubles of Israel are not yet at an end. "The time of Jacob's trouble" is yet future. Hear the word of the Lord through the prophet Jeremiah: "Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it." (Jer. 30:7). It is that time of which the Lord Jesus spake when he said: "For there shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." (Matt. 24:21).

The apostate blind leaders of Israel will make a covenant with the world's last and greatest dictator. This was revealed to Daniel and is recorded in Daniel 9:27: "The prince that shall come . . . shall confirm the covenant with many for one week (seven years): and in the midst of the week (at the end of 3½ years) he shall cause the sacrifice and oblation to cease, and for the over-spreading of abominations he shall make it desolate, even unto the consummation, and that determined shall be poured upon the desolate."

That will be the "time of Jacob's trouble" when the last mad attempt will be made to exterminate the chosen remnant of Israel who will then be dwelling in Abraham's land. "But he shall be saved out of it." How Jacob shall be saved out of this day of tribulation, the greatest that ever was or ever will be on earth, is revealed in many parts of the Holy Scriptures. He will be saved out of this time, his greatest distress, by the sudden return of the Lord Jesus Christ and their acceptance of him as their Savior and King. "And his feet shall stand in that day upon the mount of Olives." (Zech. 14:4). Then will the word of Jehovah to his sinful, wandering, but now repentant people, be fulfilled. It will be the day when God will breathe upon them and they will live according to his word to Ezekiel: "So I prophesied as he commanded me, and the breath came into them, and they lived, and stood upon their feet, an exceeding great army." (Verse 10).

Then will the "fountain be opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness." The long-suffering and wandering children of Israel will return with weeping and supplication, saying, "Lo, this our God; we have waited for him, and he will save us: we have waited for him, we will be glad and rejoice in his salvation." (Isa. 25:9). In that day will be fulfilled the words that Jehovah spake to Ezekiel so many centuries ago: "And they shall dwell in the land that I have given to Jacob my servant, wherein your fathers dwelt; and they shall dwell therein, even they, and their children, and their children's children forever; and my servant David shall be their prince forever." (Verse 25).

Such is the eternal purpose of Jehovah for his people, Israel. *It cannot fail!* Neither the Turks, nor the Arabs, nor Mussolini, nor Hitler can make void the eternal word of God and destroy Israel, the covenant people of God. That they and their successors will not only continue to persecute the Jews until that fateful day when they will make the last attempt to destroy Israel and possess the riches of her land, is a certainty, the result of which we shall see as we continue our study of Ezekiel's prophecies.

ASBURY ALUMNI PAGE

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How May One Know God.

LEONARD H. COCHRAN.

"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." Phil. 3:10.

Man has two pre-eminent desires: To have fellowship with his fellowmen, and the favor of his God. It is with the second of these desires with which we now concern ourselves. However, we would not ignore the desire for human fellowship. For as one has said, "The deepest hunger of the human soul is for human recognition. No more fiendish punishment could be devised, were such a thing physically possible, than that one should be turned loose in society and remain absolutely unnoticed by all the members thereof. That is to say, men cannot live and be happy without the recognition of their fellowmen. And three years of solitary confinement, in the prisons of Italy, suffice to drag a man to insanity and the grave." The only punishment greater than this would be to live in a universe unnoticed by, and without the favor of, a divine God. And it is of this hunger that the Apostle Paul is speaking; for its attainments he barter everything.

Paul declares himself well-born; his was a goodly heritage; he descended from a good family; his was the chosen nation of God; personally, he was guiltless before the law; his religion was not tainted with the modern sin of indifference, for he was zealous in the cause of religion; he possessed what most of us would be proud to claim. And yet, he declares that all of his possessions are nothing compared with what he wants. Everything is cast aside, all his strength is exerted; he presses forward with his whole personality, that he may know God in Christ. Without this, religion is empty, void of reality, and fails to satisfy the hunger of the human soul. But how may one know God? In answering this, we inquire, what are the laws of knowledge? How may one know anything?

First, we observe that one learns by received information. This is knowledge handed to us by others; this knowledge comes to us from those who possess it. All knowledge derived from books is of this nature. And of course, it is necessary to believe and to accept creditable testimony before this knowledge can become a personal possession. I never saw the man, George Washington; but I am certainly sure that he lived. His place is firmly established by historians whose testimony is trustworthy. But this is received knowledge from those who possessed it, and yet no one doubts its accuracy. Just so one can know God. Across centuries have been those in whom we have all confidence who have testified to personal knowledge of God. They knew him in fellowship and forgiveness, in redemption from sin. They were so sure of him, that they dared to die for him. Reliable information passed from them to us. Through them, we know God.

In the second place, knowledge is received by exploration. One goes out to discover for himself. He is not wholly dependent upon others for his information. He may receive from them, but verifies their contributed knowledge. This is knowledge at first hand. I had long heard of the land of Palestine. It had been described to me. I knew it existed, and believed certain facts about it—by received knowledge. But I now have higher knowledge, for I have been there. It has been seen with my own eyes. I have climbed

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the hillsides, ascended Mount Olivet; I have knelt in the Garden of Gethsemane. Would you say that it is boasting when I declare, "now I know?" Why then should one who declares that he knows God be thought over-religious or fanatical? Receive all that others may have to teach you, but never stop with received knowledge alone. Explore God for yourself. Come to know him in your own way. This is the strength of religion. This makes historical religion personal religion.

In the third place, knowledge is by analysis and classification. Scientists go into the laboratory with convictions that certain chemical elements combined will produce certain results. And they proceed to combine those elements for the desired results. Pasteur acted upon this theory about germs. To prove that germs are in the air, he took certain culture specimen into the height of the frozen mountain-tops where he opened them. Samples of the same culture were opened at low altitudes. This culture was then placed under the microscope and by this simple method he demonstrated the reality of his contentions.

We do not claim to know all about God, but putting the soul against God, conforming to definite laws, we get definite religious results; results just as definite as any scientist in any laboratory. For those who may doubt this contention, I urge that one can know other than material facts and things. Do you know whether you have any feeling for a loved one or not? Do you know when you are angry? Do you know when you have pain or pleasure? Does not one who has such feeling as to compel him to put a gun in his pocket and walk a "country-mile" to shoot a certain person, does he not have known feeling? These are not material things; they cannot be held with the hand, nor weighed with the scales. But is not this definite knowledge, experienced knowledge?

Can one not know that he so loves God, that he has communion with God? Less than this positive, personal knowledge of God, is paltry and impoverishing to religion. It makes it less than a genuine science, or human experience. And so I urge you to be sure of God. Remove all question points from your life; know that you know him. Know by the testimony of those who left

their assurance; but know also by personal exploration. That gives results.

New Clothes for Old Clothes.

JOHN THOMAS.



WE were itinerating in Korea and had traveled far one day, and at last arrived at our journey's end, a little Korean inn; and we were tired, footsore and hungry. It was my job to get the kettle

to boil as quickly as possible. Mrs. Thomas looked after the setting of the table. Somehow, I just could not get that charcoal fire to burn. I fanned it, but it would not go. I soon heard my wife's voice, "Is the water boiling?" "No, indeed," I answered, the charcoal will not burn, perhaps it is wet." Then came the remark, "John, that is not according to your theology. You are trying to build a fire on top of the old man." She came and took a stick and poked out all the cinders, and soon the fire began to draw. In a very short time we had our long-looked-for evening meal.

The Apostle Paul had a vivid method of illustrating truth. His metaphors are always luminous, and there is nothing obscure about his idioms. They are living. They are personified and easily understood. In writing to the Romans, Ephesians, and Colossians he places before them two men: the one is called The Old Man, and the other, The New Man. The one is fashioned in the likeness of Satan, the other is fashioned after God in righteousness and truth and holiness. The one consists of sinful passions which drag a man downward to ruin, despair and hell; the other consists of purity, peace and joy, carrying the soul ever upward to Heaven and God. Some people very foolishly have tried to put on the clothes of the new man on top of the old man. This cannot be done, because the new life is so different from the old as to be like another person. The apostle insists, "That ye put off . . . the old man, which is corrupt according to the deceitful lusts; . . . and that ye put on the new man, which after God is created in righteousness and true holiness." It is clearly understood that there is a difference between the old man and his clothing. There is a difference between the sin that dwelleth in us and the works of the flesh. (Galatians 5:17-21). Often a man may be known by the clothes that he wears.

We were traveling on the train with Brother Cowman when one of the passengers having lost his ticket became very angry with the conductor. I whispered, "Did you see the old man?" He answered, "No, I have seen the clothes of the old man." These evil propensities are the evidences of man's depraved nature. What is meant by the old man? It cannot be our human nature as God made it. But it is that evil principle which Satan injected at the fall of man. It is the fallen Adamic nature. The old Adam never changes. The apostle has given us a striking picture of the old man's apparel, also the new dress provided for the new man. They are in direct antithesis. In the Colossian letter we read, "Lie not one to another, seeing that ye have put off the old man with his doings, (with his clothes)." Another translation reads as follows: "Tell no lies to one another. You have stripped off the old nature with its practices." One should carefully read and enumerate the clothing of the old man. Not

the rag of corruption must remain in the City of Man's Soul.

When Nehemiah cleansed the inner sanctuary of the Temple, he cast out all the household furniture of Tobiah. It was an entire cleansing. So we insist that when the old man goes out, all his furniture must go with him, not a stick must be allowed to remain.

The wholesale and retail stripping of the old man must be followed by putting on the new garments of glory and beauty. "And have put on the new man, which is renewed in knowledge after the image of him that created him."—Col. 3:10.


Surely it cannot be the will of God that we who are Christians should remain in bondage to sin! Who shall deliver me from the tyranny of the old man? I hear the answer, "I thank God through Jesus Christ our Lord I am delivered." This is the opportune day to receive our New Clothes of Purity for the old filthy rags of which we were ashamed. Let this, then, be our prayer!

"I want that adorning Divine
Thou only, my God, canst bestow;
I want in those beautiful garments to shine,
Which mark out Thy household below.

"I want to be marked for Thine own,
Thy seal on my forehead to wear,
And have that new name on the mystic white
stone,
Which none but Thyself can declare."

Practicing the Presence of God.

J. M. BYARS.

 HE outstanding need of the hour is a revival of God consciousness—to know that we are in the presence of God. When we are with him and know it, all of our doubts concerning the future turn to perfect trust; all of our carnal fears turn to boldness; all of our sorrows are borne with grace; all of the disappointments caused by sin turn to gladness; all of our dread of death and hell gives way to perfect calm.

We are able to serve God because he is IMMANUEL—"God with us." When God is with us we are upheld by his omnipotent hand. Never is there a time when he is not with his own. He is with us when we are sad to comfort us. He is with us when we are happy to rejoice with us. He is with us when we do good to strengthen us. He is with us when we sin to try to win us back to himself. He is with us when we are victorious to keep us from pride. He is with us when we seem defeated to make us triumphant over the powers of darkness. He is with us when we pray to answer us. He is with us when we neglect the means of grace to show us a need for obedience. He is with us when we neglect our privileges to speak to us gently and then more sternly if we do not heed. If disappointment or difficulty of any kind awaits us we need God with us that we may bear each according to his will. When we are practicing the presence of God we can bring any problem to him and say, "If thou wilt, thou canst deliver me; nevertheless, not as I will, but as thou wilt."

It is good to be in the presence of God because we grow in grace to the extent that we are familiar with him. When we are saved and sanctified this does not mean that we are full-grown men and women in the Lord, but that we have just reached the place where we receive from the Lord things necessary for our spiritual growth.

When we have salvation we pray, and prayer is the main thing by which we grow in grace. We suffer defeat because we fail to keep prayed up. Our relationship to God is determined by our fellowship with him, and it is impossible to have fellowship with him unless we talk with him. The devil does

his utmost to keep us from praying because he knows that he cannot penetrate the wall of protection that prayer builds around the person who prays aright. "Pray lest ye enter into temptation. Ask and ye shall receive."

When we have salvation and pray regularly we are not offended over every little thing that does not suit us. The person who gets upset easily is not only miserable himself, but he makes everyone else whom he contacts unhappy also. He loses his peace of mind and in return gets nothing. It is a known fact that no one wants to be in the presence of a person who has just had his feelings hurt. A person of this type is naturally lonely and this adds to his misery. He robs himself of many golden hours that might have been spent to a good advantage in the service of God grieving over supposed cuts and bruises. If you have reached the place where you no longer interpret thoughtless words or happenings as slurs, it is an undeniable proof that you have grown and are growing in grace.

We are growing in grace when we talk about others to the Lord and not to someone else. Few of us are above reproach along this line. Even good people will talk about others. Have you ever started to say something about someone and the Holy Spirit checked you? Instead of minding the check you went on and said the thing you thought you ought to have said. How sad but true this is of many of us. When a person has spent a portion of the day talking about someone, he does not feel much like talking to God about his soul's salvation when he goes to have his evening worship. Have you grown in grace to the extent that you talk about others to God alone? If so, you are a Christian of high caliber.

It is good for us to be in the presence of the Lord because it is impossible for anyone to stay there and remain unclean. We shall never be able to understand how dirty and filthy, morally speaking, an unsaved, unsanctified soul really is. Every person who is in Christ is either cleansed or cast out. "Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he cleanseth it that it may bear more fruit." (John 15:2, R. V.). We need our minds, motives, and actions cleansed. To simplify it, we need the thing cleansed that makes us do what we do, for out of the heart are the issues of life. This prayer should be in our heart at all times: "Hold us in thy presence, Lord, until we are cleansed from all sin." If we let God do this for us, we shall have no desire to forsake him.

We should seek the presence of God because it will save us from the punishment which those will receive who live and die without him. Deeds done in the presence of God and for his glory will bring commendation instead of condemnation at the reckoning day. At the judgment you will need no one to accuse you but the person whom you have wronged. When all are before God the presence of the person whom you have mistreated will silently accuse you while you are waiting your turn to give an account to Almighty God of the deeds done in the body. According to the wrong, so shall your punishment be. On the other hand, the true servant of Jesus will be surprised to learn that every word, thought, and deed done in behalf of him will receive a rich reward.

It is the presence of God that makes heaven and when we have him for us and within us, heaven, in a measure, is ours. When we so live that we have an experience of peace, satisfaction, and restful faith we may know that we are with him and he with us. There are wonderful advantages and privileges given to those who, without any reservation, mental or otherwise, surrender all to Jesus. Let us try, by the help and grace of God, to live for him, and in him, because this is the right thing to do.

Yesterday's Rain.

As only this author can write, this is an unusual, absorbing story. There is a deep religious tone to the book, and some one has said that in strength and sweetness, it surpasses some of the other books by this author. The heroine in the story leaves loved ones and lover and all to go to the mission field. She had a real soul struggle in deciding on matrimony between a native of the foreign land and her back-home sweetheart; but she is submissive to God's will, and he works the problem out to the happiness of all. Parts of the story are almost breathtaking; you will not want to stop reading it until the book is finished. Fine to place in the hands of every young man or young woman, and is conducive to leading one to Christ.

"Yesterday's Rain," by Paul Hutchens. Price \$1.00. Order of Pentecostal Publishing Co., Louisville, Ky.

Defeating One's Self.

WALTER E. ISENHOUR.

Multitudes of people defeat themselves in life and hardly realize it. Perhaps they lay the blame on others, not realizing that, the way they have lived, the habits they have formed, the pathway they have pursued, and the neglect to cultivate their talents, educate and prepare themselves, along with the fact that they have passed their wonderful opportunities by unaccepted and unused, accounts for their defeat.

Many a man defeats himself, regardless of the fact that he has good talents, fine ability, golden opportunities and a sound mind. He neglects the cultivation of his talents, throws his ability away, or gives it to the devil, and lets his opportunities pass. It is easier to go down grade than up. It takes effort, resolution, patience and perseverance to climb in life, fill a trustworthy, worthwhile place; on the other hand, anyone can go drifting along, unconcerned, and make a total failure.

We see thousands of people doing this throughout the land. Millions of our young people are defeating themselves by their ruinous habits. They fill their system with nicotine, alcohol and dope, keep bad company, carouse and dissipate, and go drifting along. You never see anyone making a success in life who drifts. They never drift to success, but always from it.

If your life is a failure don't blame somebody else with it. God gave you your life and a chance to succeed just as he gave to those who have succeeded. They made a success because they lived right; you have made a failure because you have lived wrong.

A Lifetime Pleasure.

One of the most beautiful Bibles on the market has just come to our desk. It is flexible, opens absolutely flat, it is light in weight, perfect in size, chapter numbers in figures, and the binding is superb. It is called the Large Type Home Edition, but is only 7/8 inch thick. It has bold face Long Primer type, with so much white space around each word that it reads like a much larger type, is pronouncing, has large type, concordance, center-column references, maps and family record. It is the King James Version, and of course, such a handsome Bible is printed on fine India Paper with red under gold edges. It is a delight to handle it and you will never regret having bought one. Why not have the best in a Bible.

The above fine Bible \$3.00. Order of Pentecostal Publishing Co., Louisville, Ky.

It is the Blessed One, and no other, who stands beside us on the hill when the storm descends. (O Christ, hadst Thou not suffered, how couldst Thou help us now?) The wind may beat upon us—we may stand broken and battered—but not uprooted, standing steadfast, undefeated—and not alone!—Amy Carmichael in *Gold Cord*.

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(Continued from page 1)

have by no means approached them in fruitfulness of service among their fellowbeings.

Every student of Methodist history of the standard doctrines and hymnology of the Church, knows that these four great souls were united into oneness of faith with reference to entire sanctification as a work of the Holy Spirit wrought in the souls of believers subsequent to regeneration. This doctrine was their specialty; they laid great emphasis upon the fall and sinfulness of man, upon the absolute importance of the new birth, the witness of the Spirit, to the soul's acceptance with God, and salvation in Christ. They stressed intensely the importance of practical Christian living, but they lifted up before the world the Bible doctrine of entire sanctification. They laid special emphasis upon sin remaining in the regenerate—a natural bent to backsliding—a strong carnal tendency out of harmony with God, and the importance of its removal and the power of Jesus' blood to cleanse from all sin. They protected this doctrine by insisting that all preachers who were received into their connection should definitely express their faith in this experience, and state their determination to seek and groan after until they obtained it.

This doctrine was a peculiar note in Methodism, a differentiating claim and truth in their creed, and the possession of the experience it set forth was the secret and power of the itinerant system which sent a heroic band of faithful men consecrated to God, willing to be homeless and poor, aflame with perfect love, to proclaim to the ends of the earth the love of God for the lost, the power of Christ to save to the uttermost, and the comforting and abiding and empowering presence of the Holy Ghost. While the message of full salvation rang from Methodist pulpits, and the fires of perfect love burned in Methodist hearts, Methodist altars were full of penitents, revival fires burned everywhere, strong men steeped in sin were seized with powerful conviction and cried mightily to God for salvation. There was power from on high, a supernatural presence moved among the people; men, good and bad, knew that God was in the midst, the whole of society felt the penetrating salt and seasoning of divine grace; multitudes were saved and the Methodist Church was not only wonderfully kept from worldliness, but was a

mighty army driving back the forces of Satan and sin, putting the fear of God into the hearts of the people, and was the fore-runner and promoter of all good, driving before it all evil influence.

It is impossible to calculate the gracious effect of keeping before her people and membership the doctrine and experience of full redemption from sin; of admonishing, encouraging, separating, and urging forward the Methodist host to a complete deliverance from all the carnal mind and the enjoyment of that rest which remains for the people of God, when the inward disturber is cast out and the soul settles and roots itself in the love of Christ which passeth knowledge.

We are unable to understand how that any one acquainted with Methodist history and the doctrines of the Church, can attack these doctrines, ridicule this gracious experience, and make war upon the children of the Church who love and cling to these great truths of Methodism, as if they were aliens and foreigners. We shall not surrender them; we have found peace and purity, comfort and power, in these doctrines. We have found the cleansing blood of Jesus and the fiery baptism with the Holy Spirit, as set forth in these doctrines. We love them, we bind them to our hearts; we sing them in our souls; we will witness and proclaim them while we live, and hold them as the assurance and staff of God as we pass through the shadows of death. O, Methodist people, rally about these mighty truths of God, warm and fill your hearts with the holy fire, and go out into this tempest-tossed, troubled world to win it to our mighty Christ who hath all power in heaven and earth to rebuke Satan, to cleanse out sin, to save and keep by his own omnipotent and blessed presence.

Something Definite.



SOMETIME ago a devout woman told me that she had a sense of great need of spiritual refreshing on Sabbath morning. She attended to her household duties in the spirit of prayer, in a longing for the sanctuary. She went to church, praying for a blessing. She was hoping for and expecting a message from the minister that would comfort her heart and strengthen her for the many duties of her household.

When she got to church she waited as patiently as possible in the hungering and thirsting of her soul through the long preliminaries, which, somehow, failed to minister to her need. She could not look to or believe for much help in what went before the sermon, all of it in its place, perhaps, and proper, but it was more like empty plates than plates filled with food for the hunger of her soul.

Finally, the introductory service was over. She looked up with earnest expectation to the preacher who read a text that she could not grasp readily. It had no special meaning to her. He said little about it or about anything in particular. He did not seem to have a message from God. He made some scattering statements. He called attention to something that appeared in a magazine. He seemed to lean away from the Word of God towards something said by a modern scientist.

She said he took up twenty minutes in these rambling statements, then a song and the benediction, and she went out disappointed, with a hungry heart. And, as with bowed head, she walked slowly back home, she wondered if the minister had any burden upon him; if he had come from a closet of prayer; if he realized the battles that were being fought, the burdens carried, the sins and sorrows and heart needs and longings in his audience. Having heard his rambling twenty-minute message she could not believe that

he had any sort of conception of the burdened, hungry, starving souls in his audience that morning.

It is well for the minister to have something very definite in his mind as he prepares his message, that he have a burden upon his heart, as he goes to his closet of prayer, before he goes to the pulpit, to think seriously and compassionately about the people before him and the great need for a message from God, a word of rebuke for sin, of promise to the penitent, a word of encouragement to the despairing, a word of promise to longing souls that look upward for help from God,—something very positive, delivered very earnestly, warm with the love of the heart of the preacher for those to whom he speaks, something to be remembered, some command to be obeyed, some promise to be believed, some task to be performed, some place for rest and prayer and meditation, something to carry home and through the week, that will strengthen and comfort, some shield from the fiery darts of the wicked one, some sword of the Spirit with which to strike at temptation and sin, some gracious assurance of the love of God, the saving power of Jesus Christ and of the presence of the blessed Comforter.

How sad for hungry souls to come longing for help and receiving none, going away disappointed, perhaps confused and uncertain, sometimes with a bit of disgust, perhaps a little anger, feeling that the shepherd is not feeding his sheep, that he is more inclined to shear them than he is to lead them into the green pastures of grace and by the still, comforting waters of a full assurance of faith. How blessed the minister that breaks to the people the bread of life, that sends them away refreshed, hopeful, strengthened, encouraged, to march on and fight on, being fully assured that they will win through faith in him who gave himself for them. May God help the ministers of the Gospel to appreciate their high calling, to prepare themselves as the mouthpiece of the Almighty and speak the word that will bring blessing and life and power into them that hear it.

"I Never Made a Sacrifice."

MRS. H. C. MORRISON.



THE caption of this article is not something I said, but of one who is known, far and near, as the pioneer apostle to the Dark Continent, David Livingstone.

It is said that the night before David was to take his departure for this, then unknown land, that he and his father sat up all night, no doubt talking over his work, and of many things that only a true father and dutiful son could be interested in on the eve of such an epoch in their lives.

After receiving his call to Africa, Livingstone was not "disobedient to the heavenly vision," but gladly and heroically entered upon his work, which was that of exploration, for at that time the path of the missionaries' feet had not been made, and the unknown jungles had not been visited, hence their inhabitants were not discovered. In his own language, Livingstone said:

"For my own part I have never ceased to rejoice that God has appointed me to such an office as that of a missionary. People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God, which we can never pay? Is that a sacrifice which brings its own best reward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of a glorious destiny hereafter? Away with such a word in such a view, and with such a thought! It is emphatically no sacrifice. Say rather, it is a privilege. Anxiety, sickness, suffering or danger, now and then, with

a foregoing of the common conveniences and charities of this life, may make us pause and cause the spirit to waver and sink, but let this be for only a moment. All these are nothing when compared with the glory which shall hereafter be revealed in and for us. I never made a sacrifice. Of this we ought not to talk when we remember the great sacrifice which he made who left his Father's throne on high, to give himself for us."

How different the spirit of Livingstone compared to that of many who are constantly whining about the sacrifices they have made in taking up the Lord's work. Such spirit is incompatible with the spirit of humility that should characterize the true follower of Jesus, whether it be to distant lands across the sea, or in the spheres of service in this land. Livingstone "looked for a city that hath foundations, whose builder and maker is God;" and like Moses, "he endured as seeing him who is invisible," not counting his life dear unto himself, but was to be burned out for God in the service of seeking the lost on the mountains of sin.

It was Plutarch who said, "The worship that is most acceptable to God comes from a thankful and cheerful heart." "The joy of the Lord is our strength." It is the lubricating oil that makes the machinery of our lives run smoothly and successfully for the Lord. We are taught in the Word that, after having done all, we are but unprofitable servants. Livingstone put over against what the less discerning would call "sacrifice" on his part, the real sacrifice made by Jesus up on the cross of Calvary. It is the spirit of the poet who wrote,

"When I survey the wondrous cross,
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

Shall we, can we, go a step farther and pray, as did Isaac Watts,

"Forbid it, Lord, that I should boast,
Save in the death of Christ my God;
All the vain things that charm me most,
I sacrifice them to his blood."

Personal Work!

We want those who have been successful in winning a soul for Christ to write us about it, tell us about your approach and the result, and the joy of it.

We want to use it as a suggestion to others. Address THE HERALD Office, Box 774, Louisville, Ky.

H. C. Morrison's Camp Meeting Slate.

Red Rock, Minn., June 27-July 8.
Bentleyville, Pa., July 10-16.
Wilmore, Ky., July 23-30.
Romeo, Mich., August 4-8.
Indian Springs, Ga., Aug. 10-20.
Morrison Park, Glasgow, Ky., Aug. 21-27.

Just Minding God.

SENT TO HELP A NEGRO PREACHER.

The Holy Ghost said for me to go to a church where the colored people worshipped and for me to quote the second chapter of First Corinthians, and explain it was the power of the Spirit and not the wisdom of the world that was needed in preaching the Gospel. I went to the church; it was prayer-meeting night, and the pastor sat on the platform with his Bible in his hand ready to begin the service. I had never seen the pastor and when we became acquainted he asked me to sit on the platform with him. I thanked him but said I preferred to sit down among the people, then he said he seated. I did not tell him what the Lord had spoken to me about the service. He opened his Bible and was ready to begin the service, then he called me and asked me to read a chapter in the Bible and make a talk.

THE HERALD SPEAKS:

I am in the habit of attending almost every camp meeting held throughout the length and breadth of this country, and it is a great pleasure to meet so many of my friends who have welcomed me each week, as I peeked out of their mail-box. Then, I make many new friends, for every one I meet seems to have either heard of me, or seen me in some neighbor's home.

I speak modestly, but people say it is always a good indication of the spiritual atmosphere in a home when I am seen occupying a place on the table, for people don't usually keep food lying around they do not relish, but that, from experience, they know does them good.

One reason why the camps are so friendly to me, I always serve as a sort of "advance man" in announcing their dates, the workers, and exhorting people to attend. Perhaps, if I did not furnish this information, the people would be at a loss to know when the camps would meet, who the workers were, and what they might expect in the way of accommodations. I am glad to help in this way, only asking that you will make me welcome on the bookstands, and courteously introduce me to the people, as they come and go.

Through the camp meeting season my managers co-operate with me in making it possible for thousands of new readers to enjoy my messages, by reducing my price to half of what it is really necessary to ask, in order to meet the cost of presenting me to the public; the secret is, that when the new readers find out how helpful I am, and how ready I am to bring comfort in time of sorrow, and how I encourage them to fight life's battles, they feel that I am an indispensable factor in their home life, and in turning the attention of, even the children, towards those ideals which are so lacking in these days of moral laxness. I seem to be a household necessity, for many have taken me for years, and I have become part of their family life.

I am taking this opportunity of informing you that I'll be looking for you at the various camp meetings, so don't fail to make my acquaintance, and that means we'll be good friends ever after. My name is THE PENTECOSTAL HERALD founded more than fifty years ago by Rev. H. C. Morrison, and has been edited by him since its founding. If there is a bigger value for the money than what I offer you, let's hear about it; we doubt, however, if even an equal value may be found; that's why I want you to make my acquaintance and give me a place in your cozy family corner. Don't forget! I'll be looking for you at the camp meeting.

Yours to serve,
THE PENTECOSTAL HERALD.

When I had quoted the chapter the Lord had directed and was explaining the contents the pastor laughed and rejoiced much. When I had finished he arose to testify and said that Satan worried him because he was called to preach late in life and did not have a polished education. He had been specially tempted that day and the Lord sent me to comfort him with the Word. The Holy Spirit blessed the service to all present and there was great rejoicing and shouting. My heart was very happy also because I had minded God.

"A man of Ethiopia . . . was sitting in his chariot. Then the Spirit said unto Philip, Go near and join thyself to this chariot." Acts 8:29.

(Continued from page 4)

know him. He has said, "I will"—and he has died and risen again.

What cannot he do? From the dust of mother earth he was able to build up men in the image of God in the first creation, and from the dust to which death has reduced men, he will again build up their bodies in the likeness of his resurrection body. If he can do this, what can he not do? "Able to subject all things." Not only death and the grave, but our hearts, our affections, our wills. He can bring every thought into captivity. When the devil is strong, when passion rages, when sin within the heart stubbornly resists control, when we find it impossible to be the men we would like to be, then remember this: the Lord will fight for you, and he is "able even to subject all things unto

himself."

This is the glorious hope of the Christian. This it is that sustains him in his life and work and conflicts. The eternal world is the Christian's real world. From there he expects his Redeemer. But this hope does not make the Christian less useful in the midst of the problems of this world. Rather makes him all the more genuine in his motives, all the more heroic in his endeavors. He brings the spirit and the power of eternity into the tasks of time.

So it is not strange that in the next chapter the Apostle bids his beloved Philippians to "stand fast in the Lord." As in 1 Cor. 15:58, the Apostle here uses the hope of a glorious transfiguration as an incentive to steadfastness in the Christian life. The vision and hope of future glory, when these mortal bodies shall be conformed to the body of the glory of our Risen Lord, and when the privileges of our heavenly citizenship shall be fully realized, surely ought to be enough to hold us steady as the anchor holds the ship.

An Interesting Book of Sermons.

This interesting book published by Rev. H. C. Morrison has had quite an extensive sale. It is a book of 125 pages, easy reading splendid type. It has eleven sermons. The following subjects are treated:

The Deity of Christ.
The Chastening of the Lord.
The Presence of God.
Forgiveness.
The New Birth.
The Future Punishment of the Wicked.
The Searchings of the Lord.
The Baptism with the Holy Spirit.
In the Beginning God Created the Heavens and the Earth.
The Crucifixion.
Entire Sanctification.

This book may be had of The Pentecostal Publishing Co., Louisville, Ky., for \$1.00. The contents of these sermons are thoroughly evangelistic, and do not hesitate to point out the dangerous teachings and destructive influence of a modernistic ministry destroying the faith of the people in the Bible, as a divine revelation, and in Christ, as the Son of God, the only Savior of lost humanity. Send for this book, read it, and pass it on.

Wesley's Plain Account of Christian Perfection.

You will want to circulate some of these splendid little books at this time. Price, 15c each, \$1.50 per dozen, or \$10.00 per 100.

The Seventh Hour.

Dana Barron, deserted by a beautiful mother, who took with her his baby sister, started on a lonely journey to New York after the death of a devoted father who lived to see him grow into manhood, in quest of his mother and sister, a dying request made by his father. Enroute he met a college chum, a devout Christian, in the person of Bruce Carbury, who provided pleasant quarters for him and was on hands with Christian comfort in every time of need.

Dana finally met his mother, who scorned him, but became very chummy with his sister whom he had never seen before.

There are providential leadings all through the story, the salvation of his sister, and although his mother met a tragic death, she, too, found Christ, and the story ends as only a Christian story can. "The Seventh Hour" is a romance of inspiration and will delight any one who reads it.

"The Seventh Hour," by Grace Livingston Hill, price \$2. Order of Pentecostal Publishing Company, Louisville, Ky.

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right, by securing a copy of "Easy Steps for Little Feet," a \$1.95 Bible Story book for only \$1.00. The supply is limited.

OUR BOYS AND GIRLS

Dear Boys and Girls:

Fifteen years ago this spring it was our privilege to graduate from high school, in Wichita, Kan. I wonder what your memory of this occasion will be in fifteen years. I must admit I've forgotten practically all about the Baccalaureate, and about as much about the Commencement speech. Today, I do not remember a single graduation gift. But one memory is outstanding, as with four hundred and eighty-four other Seniors I went down to receive my Graduation Diploma. That memory is that L. W. Brooks, our principal, and a man of God, gripped me firmly by the hand, and said, "God bless you, Bill." I'll never forget that word nor that hand-shake, though to him it was just an incident, though of course sincere.

Mrs. Briggs and I have been thinking, as we do each spring, What we could give our boys and girls. This year there are 10 boys and 9 girls who are actively connected with our Sunday school, and 9 others who are connected, though not so actively. Any trinket we might purchase would soon be buried in the sea of forgetfulness. Any of the many beautiful cards printed would likely, in even less time, slip away. This note of love may likewise soon go, but we are attempting herein to bring that personal note, and to earnestly take you by the hand with a prayer from the bottom of our hearts, "God bless you, young friend."

What few thoughts shall we select to leave in this letter? First, according to the standards of life that stand all the tests and trials and responsibilities, "Only he who serves succeeds." Also, to really accomplish, one should set his goal high, and be faithful to master and to do thoroughly the small things, ever keeping in mind the goal. Again, none of us should ever be satisfied by giving to our work or task less than our best. Let us always stand by right, and never compromise. Most Commencement speakers emphasize the "Quest for happiness." Here's something I read this morning, "The quest for eternal life brings happiness, but the quest for happiness alone misses eternal life." The primary goal of life is neither happiness nor selfish success in the sense of money or prestige, but it is a real sound Christian character. The whole universe is back of that, and other things are cracking under the pressure of truth today.

Now—a little secret, which is in no sense just hollow repetition. I was about your age when I found this out. In every worthwhile part of life you will succeed if you will take Christ as your Forgiver, Savior, and daily Guide. Do it, by all means. For, young people, if you do not now see it, you will in ten years at the utmost; there is no way to really meet any problem of this old world apart from Jesus' way. All else breaks down. We pray that in this important threshold of adulthood, you will be prepared.

So, may we earnestly congratulate you upon having reached this important milestone in your life, and equally earnestly say, "God bless you."

Your friends in Christ,
Rev. and Mrs. W. J. Briggs,
Moshawaka, Ind.

PARTNERS.

Said a whisky flask to a cigarette, "I'd like to make a good sized bet, That I can get more scalps than you, Although your victims aren't so few."

Said the cigarette to the whisky flask, "Well, that's easy as I could ask, For I give kids their downward start, Then you pitch in and do your part. They come to you with burning thirst, But I'm the fellow that sees 'em first;

So most of them should count for me, I'll take the bet, it's a cinch, de'ye see?"

Then the whisky flask had this to say, "I never looked at the thing that way,

But I confess you spoke the truth; 'Tis you who tackles the foolish youth.

You fill his system with dopey smoke, I mould him into a first-class soak; We work together far too well To quarrel for even a spell."

So the whisky flask and the cigarette Shook hands together and offed the bet,

And away they sauntered side by side Hunting for victims far and wide; In every corner of the nation,

Partners in crime and ruin. So here's our warning, on the level, Shun them as you would shun the devil.

"Tobacco is a filthy weed, And from the devil does proceed; It picks your pockets, burns your clothes, And makes a chimney of your nose."

Tobacco injures the throat, nose, hearing, eyes, heart, lungs and nerves. "Touch not the unclean thing." (2 Cor. 6:17).

It caused the death of 5,000 men from cancer of the mouth in ONE year in the U. S. A.—(Dr. Howard A. Kelly, Baltimore.)

The Wages of Sin is Death, but the gift of God is Eternal life through Jesus Christ our Lord. (Rom. 6:23.) —J. J. D. H.

Dear Aunt Bettie: I wonder if you and the cousins will move over and give a boy from the good old hills of Kentucky a little room? I am fifteen years old and weigh about 125 pounds. Am a curly-headed blonde, with brown eyes. My outstanding hobbies are hunting, and music. I can pick the guitar and mandolin. I would love to have some pen-pals, so come on girls and boys, and drop me a line. I will try to answer all letters received. I hope Mr. W. B. has gone visiting when this letter arrives. Let the letters fly to

Lyle Taylor,
Ellington, Ky.

Dear Aunt Bettie: May a boy from the tall corn state of Iowa join the cousins? I have found in The Herald editorials and sermons light and help to problems that arose to hinder my walk with Christ. I think it is an ideal paper for youth. I attend the M. E. Church in which I was saved several years ago. My hobby is writing poetry. I would like to hear from other amateur poets.

Everett Carl,
Delta, Iowa.

Dear Aunt Bettie: I wrote a letter to page ten of the best, purest, most inspiring religious paper I have ever read. I thank you for my letter being printed. I received several letters from Christian young folks. I wish to express my thanks and appreciation to each one that was interested in me enough to write. Kindness doesn't cost us anything, and sometimes a kind word or deed might help to brighten some one's life; might help to bring happiness and joy into some one's saddened life. I have read The Herald lots of times when I was rather sad and lonely, and more than once its contents brought cheer to me in my loneliness. I like to read the letters which are printed on page ten. I have been an humble servant of the Lord for more than four years. He means more than all the world to me. It is my sincere prayer that every unsaved reader will ask themselves the question, Where am I going to spend eternity?

Caleb Reed Thrasher,
Rt. 2, Box 12, Albany, Ky.

Dear Aunt Bettie: Will you please let a farm girl from Maryland join your happy band of boys and girls? I am a reader of The Herald and

think it is a wonderful paper. I enjoy reading the Boys and Girls' Page. As this is my first letter I hope it will be printed. I have light brown hair, brown eyes, a medium complexion, and am about five feet, three inches in height. I am a member of the Church of God and was saved at the age of thirteen. I am now sixteen years of age. My birthday is September 21. If I have a twin please write me.

Virginia N. Long,
Rt. 2, Hagerstown, Md.

Dear Aunt Bettie: Will you please let a Kansas girl join your happy band of boys and girls? I enjoy reading page ten and the rest of the paper, too. I have been a Christian for fifteen years and I enjoy working for my Savior. Father is a Methodist minister. My sister and I do our bit by spreading the gospel in song. We sang for a baby's funeral and have helped our father in revivals. I think the Christian life is the only way and I hope to make heaven my home. I am the pianist for Sunday school and help in both Leagues. I am twenty-three years old, five feet, two inches, weigh 94 pounds. I have dark brown hair and eyes. I would also be glad to receive letters from boys and girls who are about my age. May God bless you in your work.

Ada Welch,
Box 93, Johnson, Kan.

Dear Aunt Bettie: Will you let an Adena boy join your band of happy boys and girls? This is my first letter, Aunt Bettie: I enjoy reading letters on page ten; it does my heart good to know that many of them know Jesus as their personal Savior. I am a subscriber to The Herald. A brother in Christ gave me a number of Heralds to read, so they were so inspirational I had to subscribe for it. It will be a help to any Christian who will read it. I want to thank Rev. and Mrs. H. C. Morrison for their interest in lost souls. They give us some good reading. On page ten there are some good stories which are a help to boys and girls. I am 53, dark hair, brown eyes, six inches high, weigh 200 pounds. I am the teacher of the Men's Bible Class and assistant Superintendent of the Sunday school. I love to study God's Word, and be guided by the Holy Spirit. Rev. R. E. Swineheart is our preacher, a godly man and preaches the whole gospel. This is what it will take when we stand in the presence of God. God bless all the boys and girls who read The Herald.

Hamilton F. Wease,
Adena, Ohio.

Dear Aunt Bettie: Will you let a Kentucky girl join your happy band of boys and girls? I was seven years old August 23rd. I am in the second grade. I am 51 inches tall and weigh 52 pounds. I am a Christian. My father is a preacher. I would like to hear from the boys and girls. This is my first letter to The Herald, so please print it.

Martha Madeline Tanner,
Box 41, Hillsboro, Ky.

Dear Aunt Bettie: Will you let a West Virginia girl join your happy band of boys and girls? Mother takes The Herald and I enjoy reading it very much, especially page ten. I am five feet tall, have brown hair and brown eyes, dark complexion and was fourteen January 16. Have I a twin? I go to the M. E. Church. Rev. A. W. Grosup is our pastor. I go to Sunday school and preaching when I can. Mrs. Eunice Weikel is my Sunday school teacher.

Virgie Weikel,
Greenville, W. Va.

Dear Aunt Bettie: I have never seen a letter from Kossuth, Pa. I hope Mr. W. B. is out for lunch when my letter arrives. I am a Christian. I hope that other boys and girls may become Christians before Jesus comes. I go to the M. E. Church at Van, Pa. Our minister is Rev. McNulty. My Sunday school teacher is Miss Genevieve Pryor. I am twelve years old. My birthday is February 22. I have blue eyes and brown hair, and weigh 100 pounds. I am five feet, two and a half inches tall. I am in

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the eighth grade. I love music. May I hear from a twin?

Roberta Jean Hennon,
Kossuth, Pa.

Dear Aunt Bettie: I have not seen many letters from Missouri so I thought I would write. I was seventeen years old January 19. I am five feet, nine and a half, and weigh 135 pounds. I have light brown hair, blue eyes and fair complexion. My hobby is taking pictures. I pick the guitar and play the piano. Boys and girls, write to me. I will answer all letters received and exchange pictures. We have been taking The Herald for three years and wouldn't be without it.

Gladys Murphy,
Rt. 4, North Kansas City, Mo.

Dear Aunt Bettie: Would you let a girl from Illinois join your happy band of boys and girls? I am fifteen, have dark brown hair and eyes. I go to Sunday school almost every Sunday. I have five brothers and one sister, Noami Ruth. My birthday is September 13. Boys and girls from all over the world, please write me a long letter. I live on a farm. My hobbies are riding horses and reading. Father has taken The Herald for sixteen years. I enjoy reading page ten. I get lonesome sometimes so let the letters fly to

Paniolee Toms,
Rt. 1, Box 93, Benton, Ill.

Renew your HERALD today.

A WARNING FROM A LAYMAN.

M. F. Wilson, M. D.

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing we look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. And account that the long suffering of our Lord is salvation; even as our beloved brother Paul also according to wisdom given unto you hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do with the other scriptures, unto their own destruction. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and the knowledge of our Lord and Savior Jesus Christ. Amen." 2 Peter 3:13-18.

"For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the later end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." 2 Peter 2:20.

As a Christian layman, I do not profess to classify myself with the "learned" in scriptural exegesis, but I know enough to realize that there are literally thousands of souls being misled by two types of doctrine. One is the assertion that the Sermon on the Mount is to be delegated to the Kingdom age, and that even the prayer, we know as the Lord's Prayer, is not for the present day Christian. The other is the once saved always saved, eternum. There are those who not only misinterpret Paul's teaching on this subject, but take the words of Jesus and separate them from other plain teachings and build this doctrine to the conversion of their hearers. Their favorite text is John 5:24: "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." They forget one portion of the verse, "Heareth my word." They seem to forget also, that, in the same discourse Jesus commanded to "Search the Scriptures." Jesus said, "If a man abide not in me, he is cast forth as a branch, and is withered; men gather them and they are cast into the fire and are burned." In his last message to the church, speaking to the church at Sardis, he said, "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life."

They have a rather clever way of saying, "God is no Indian Giver," and "if life is eternal it cannot be broken, otherwise, it would not be eternal." In New Orleans we have a way of signing leases for renting houses. The landlord is perfectly honest, and by law he cannot break the lease, as long as the tenant fulfils his part of the contract; but let that tenant refuse to pay for several months or destroy the landlord's property, and see what happens.

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They tell you that Saul was never a saved man, and therefore could not have fallen from grace, when it distinctly says in 1 Sam. 10:6, Samuel, speaking to Saul, "And the Spirit of the Lord shall come upon thee." And in the 7th verse, "For God is with thee," and in the 9th verse, "And it was so, when he had turned his back to go from Samuel, God gave him another heart."

They overlook Ezekiel 33:18, 19: "When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby. But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby."

Heb. 10:26-29 says: "For if we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy. Of how much sorer punishment, suppose ye, shall be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace."

They tell us that, in the Church at Corinth, Paul addressed them as being "saints" in his first letter, notwithstanding that many of them were carnal in action, envy, strife, etc., were among them, inferring that, although the Christian may be among this class they need fear no loss of their souls. In this very letter Paul is doing everything in his power to warn these young Christians, "babes in Christ," as he calls them, about the conse-

quences of these things. In the same epistle he says, Chapter 9:24, "Know ye not that they which run in a race run all, but one receiveth the prize? so run, that ye may obtain."

As Methodists, let us follow the lines of one of our doctrinal hymns—

"May we watch, and fight, and pray,
and on thyself rely,
Knowing if we, our trust betray,
we shall forever die."

HELP MAKE MINISTERS.

"Another Cokesbury Good Book," as it announces on the jacket, is surely true of this book. The writer speaks as editor, author, and religious leadership expert. His books cover a wide range of practical practices in church and ministerial life. Background, Education, Early Experiences, Finances, Fruitful Years, Family Life, Community and Church are well treated, and also pastoral work, personal evangelism, preaching, honesty with self and others, facing decline and planning for retirement from official activity. There is need now and always will be for God's ministers until our Lord comes again. This is a book for ministerial candidates and for others who may be thinking and need some guidance. Ministers and praying men and women will be helped in aiding others and in practicing the one prayer object the Great Teacher taught, "Pray ye therefore, the Lord of the Harvest to send forth laborers." This is certainly most appropriate now.

Another volume of the Ministers' by Wm. Cokesbury, published by the Pentecostal Publishing Co., Louisville, Ky.

THE DRYS ARE WINNING.

By Ethel Hubler.

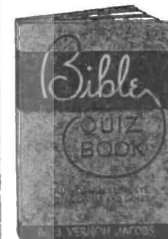
Ohio County, in Kentucky, the greatest whisky producing state in the nation, will sell beer and whiskey sixty days more, but will ban it at the end of that time. Fordsville is the only town in Ohio county which here-

tofore has been dry. Liquor seems to be up to its old tricks. There were 156 more ballots in the boxes than were taken from the ballot books of the county. The majority in favor of banning booze was 1,576.

The liquor interests in Curry county, New Mexico, were well entrenched. It was a wholesale distributing center. But the dry swing is on and voters everywhere are saying, "I didn't know repeal would be like this," and are ready to do something about it and ARE doing it, as witnessed in Curry county, which includes the towns of Clovis, Melrose, and Texico. There were 2800 dry votes cast and 2100 wet ones, the drys winning by a majority of 700 votes.

The Indians called liquor "fire-water." It looks like water, but acts like fire. Evidently the voters of Ohio county, Ky., and Curry county, New Mex., agree with the Indians. It is "fire-water."

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SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, BLACKSHEAR, GA.

Lesson XIII.—June 25, 1939.

Subject.—Paul Reviews His Life. 2 Corinthians 11:16-12:10; Phil. 1:12-24; 3:7-16; 2 Timothy 4:7, 8.

Topic.—What It Means to Keep the Faith.

Golden Text.—I have fought a good fight, I have finished my course, I have kept the faith.—2 Tim. 4:7.

Practical Truth.—A life lived for God will afford one satisfaction as he nears the end.

—Time.—Philippians was written in 62 or 63 A. D., and 2 Tim. probably about 66.

Place.—Both epistles were written in Rome.

Introduction.—We have an uncommon privilege today as we follow Paul in his review of his own life. Of course the few excerpts given us in the lesson constitute only a finger-board pointing the way. The whole field is before us, and we are at liberty to meet Paul anywhere we can find him.

Paul as a Jew.—In studying Paul's life prior to his conversion, we cannot draw upon Christianity for our conclusions. The best we can say for him is that he was faithful to his Jewish religion. He thought he was doing right in persecuting and murdering Christians, but if we judge him by a Christian standard, he was little short of a murderous beast. Yet he declares that he had a good conscience. It brings us back to the fact that conscience guides as it is educated, and that it obeys no implicit law. I once had a friend who was taught from his boyhood that it was proper and morally right for him to get drunk every Christmas. He kept it up until the end of life and claimed to have no smartings of conscience. There is a strong tendency nowadays in certain quarters to fraternize Judaism and Christianity. It is pitiable, for it cannot be done without destroying Christianity. There can be no fellowship between a Christian and an unbeliever who denies the Deity of Jesus Christ. As long as Paul was a Jew in his faith (if faith it can be called) he could have no fellowship with Christians. The two faiths are utterly at dagger points, and can never be reconciled without ruin to one or both. Paul was the enemy of Christianity and wanted to drive it from the face of the earth.

His conversion on the highway near Damascus was disastrous to his old faith. It was like a noonday sun bursting out at midnight. I heard an Irishman say once that his conversion from Romanism to Christianity was like striking a match in the dark. From that hour on we must study another Paul. He is in the same old world with its same old problems, but he is a new man, and henceforth must meet every issue of life from a new standpoint. What he once thought was a devilish heresy, he has come now in a moment's time to realize as the full truth of God Almighty. Jesus Christ is no longer to him an impostor, but the God-man to whom he must bow in loving subjection, and serve with all the powers of his being, even to the sacrificing of his physical life. If we view him from this standpoint, we shall get some-

thing like a clear understanding of Paul the new man in Christ Jesus.

We get some idea of the utter abandonment of Paul to Christ from the third chapter of his letter to the Philippians, wherein he says: "What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ."

We can only touch high spots here and there. Paul perhaps reached the highest point in his Christian experience when he cried, "I am crucified with Christ." He said he gloried in the cross of Christ, and that he was crucified to the world and the world was crucified to him. It was natural when such a man faced a cruel death at the hand of the Romans, he should shout victoriously over his bitterest enemies and declare that God the righteous Judge had laid up for him in heaven a crown of righteousness, which he would receive at the time of his departure from this world.

Comments on the Lesson Text.

12. The things which happened unto me.—Persecutions, confinements as a Roman prisoner. These things had not hindered the advancement of the Gospel, but furthered it. Paul was rejoicing because some of the brethren, seeing how he endured trials, waxed bold in preaching the Gospel without fear.

21. For to me to live is Christ, and to die is gain.—This is one of Paul's great statements that portray his purpose in life, and yet the words are not complete. I think he meant to say that his one purpose was to live the Christ life. The two clauses are counterparts of each other. Neither one could express Paul's life purpose without the other.

23. I am in a strait betwixt two.—He had a desire to depart and to be with Christ, which he said was far better but there was in him also the desire to remain in the flesh that he might help others. That was high living. I wish you would note how it kills this soul-sleeping doctrine at one blow. I cannot see how it should be so blessed to be with Christ if one is to be in an unconscious condition. He says that to abide in the flesh is more needful for the brethren.

3:12-14. Not as though I had already attained, either were already perfect.—The thought of the text is not complete without the fifteenth verse: "Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you." It is barely probable that no passage of scripture has been more misused than this one. The usual method is to leave off the fifteenth verse, and then vociferate about Paul's being too modest, but he claimed great things in Christ. When he exclaimed, "I am crucified with Christ," he was at the top of Christian profession. This passage of scripture has been used victoriously as a weapon against persons professing entire sanctification, when in truth it is one of the strongest passages in the entire Bible in favor of

that blessed experience. In this fifteenth verse Paul claims Christian perfection, but that was not the goal of his life. He was striving for resurrection glory, and whatever else might happen to him, his purpose was to have part in the resurrection that was to be out from among the dead—that is, the first resurrection.

2 Tim. 4:7, 8. I have fought a good fight, I have finished my course, I have kept the faith.—In these two verses Paul stands out like an old warrior who has conquered his last enemy and is waiting for his triumphant crowning. He does not know just when the hour will come, but I judge from the language that he has been sentenced to death. Being a Roman citizen, they could not crucify him, but they could sever his head from his body, and he is waiting to be led out on the highway to meet that bloody ordeal. But he fairly shouts his triumph. Listen to his joyful words: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that time." Such a death would look terrible to a dying sinner, but to Paul it was full of glory.

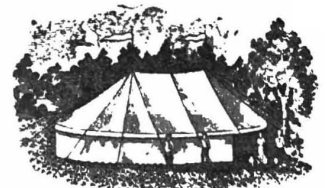
But stop for a moment. He has a message for the saints of God. Not only was there a crown laid up in heaven for him, but also for all who love his appearing. Paul did not seem to think there were any crowns laid up for people who do not believe in his second coming. I am afraid some may be terribly disappointed in that day.

PERSONALS.

I wish to recommend Rev. Ralph Carter, of Wilmore, Ky., as a good preacher and singer. For the past year he has been a student in Asbury College Seminary and can render efficient service. Anyone securing his services will be fortunate.—J. R. Parker, Evangelist.

The Asbury Chapel Trio, the three young ladies who have been furnishing the music for many of our Radio programs, are open for calls to do evangelistic singing during July and August. These young ladies will not only render valuable service in song, but will be helpful in altar and personal work. Address Dorothy Triebold, Wilmore, Ky.

Sunday, May 28, at the Pleasant Valley church six miles north of Mansfield, Ohio, the Gospel Tent Association held their regular monthly meeting and prayer service in preparation for the two weeks' campaign which will be held July 30, to August 13. Rev. Harold Dutt, graduate of Asbury College Theological Seminary, and pastor of Mt. Pleasant Evangelical Church, will be the evangelist, with the assistance of his wife as children's worker. Rev. Dee Cobb, also a graduate of Asbury College, will be songleader and young people's worker. We are praising the Lord for the privilege of having these workers for our revival campaign. In our Sunday service we had pastors of other denominations take part in the services; Rev. Peters, of the Baptist Church, led in prayer, and Rev. Million, of the Brethren Church, brought a message which did us all good. We are hoping and praying that God will bless our efforts in securing the co-operation of all the pastors of the



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community in our work for the Lord and his kingdom.—F. N. Wachs, Reporter.

Since my last report we have conducted revival meetings in Columbia, Ky., with Brother Wade as pastor of the Methodist Church. This was said to be one of the best meetings in twenty-five years. If we could have continued two weeks longer it would have been a wonderful meeting. We were entertained in the parsonage home and could not have been better cared for. Brother and Sister Wade and little son Austin did everything to make our stay with them a pleasant one and we came to love them very dearly. We had a number of the preachers of surrounding country visit our meeting and they were truly a blessing. May God richly bless this church and its good people. Brother Wade is one among our strong fundamentalists and stood nobly by the old rugged gospel preaching.

From Columbia we went to Boyd, Ky., with W. P. Hopkins as pastor. This was a good meeting, taking everything into consideration. Brother Hopkins is one of our most loyal pastors, deeply in love with God and his people. He and Sister Hopkins have the work on their hearts and are doing their best for the upbuilding of the kingdom; they have some as noble people as you would find. God put his blessing on every service we had and we feel that good and lasting results were accomplished.

We have just closed a good meeting with Bro. G. C. Gauche on the Clay City charge at Jackson's Chapel. This was a hard battle, but the church was wonderfully blessed; had some clear, definite salvations. Brother and Sister Gauche have done a great work in the last four years on the Clay City charge. The people all love them and do not like to think they may lose them this fall. We were well taken care of in these revivals and may God bless these pastors, their families, and good people.

We open tonight at the El Bethel Church on the Mt. Zion work, with Brother J. W. Parrish, pastor. We request prayers of all our readers that God will give us a wonderful victory. Your little brother, T. P. Roberts.

A GOOD REVIVAL.

Rev. S. M. Fisk, pastor of Bethel Methodist Church, engaged the Beck Brothers of Louisville, Ky., a year in advance for a meeting, this being their second year at Bethel Church. The meeting was held in March and the people attended very well. There were some great services, and many converted and sanctified. A man 70 years of age was saved. A number of young people were converted and then sought holiness. A young lady was sanctified while listening to a sermon on Holiness. A fine class was received into the church, and more will be received later.

It was a good meeting and a pleasure to labor with Brother Fisk, who is 80 years old, but very busy for the Master. His wife is a fine woman, always happy and hopeful. Brother Fisk is working to get us to go to West Frankfort, Ill., in July. We conducted a seven-weeks' tent meeting there last year that resulted in more than 100 praying through to definite victory. We hope to go and run thirty days, if possible.

We are planning on pitching our tent in Louisville in September and October and have Dr. Morrison preach some, if possible for him to do so. Arrangements are being made for a great campaign in that city. Join us in prayer for a meeting in Harrisburg, Ill., June 7, and on.

Beck Brothers,
1370 So. 3rd St., Louisville, Ky.

TESTIMONY OF T. C. McFERON.

When an infant, I was baptized by a Roman Catholic priest in Oakland, Calif. My mother, a Catholic, married a man who at that time did not believe in any form of religion. Until I reached the age of seventeen, I attended church (Catholic) only twice a year; on Christmas and Easter. However, I was not entirely without religious instruction, for my mother taught me to pray and to love God more than anyone else. However, she did not preach Christ to me, nor

tell me that I needed to be born again. I was not a very mischievous boy, but I attended two or three shows a week, went to baseball games every Sunday, and, in general, was worldly. Nevertheless, there was the determination within me to "go straight;" that is, to be a good man, read the Bible, and join some church. I had witnessed drinking bouts, etc., and I was thoroughly disgusted with sin, both in the lives of others and in myself. Mind you, I did not commit any great sins; mostly those of the mind and heart. I had a great longing for peace, but no one came along to tell me of him who came to save me, no one handed me a tract or a New Testament. If someone had only spoken to me, I am positive that I should have become a Christian long before I did.

My first regular church attendance was at a Sunday school of a Congregational Church. I was seventeen, but the teacher, then a prominent lawyer, never spoke of Jesus in a way that would make me feel my need of him as a Savior from sin. I didn't miss a Sunday for one year, but at the end of that time I was still afraid to die, being without God and without hope. I used to lie awake at night, unable to sleep, for fear that I might die before I awoke. In the fall of 1928, I was invited to attend the Central Methodist Church of Spokane, Wash. I went to League meetings and stayed for church at night. I sang the hymns, listened to the minister and enjoyed the fellowship of those friends who had asked me to come. Still, nothing happened. I was like the blind man whom Jesus made to see. He said, "Who is he, Lord, that I may believe on him?" I wanted to be saved, and my salvation took place soon after.

I was seated alone in the balcony (I could almost show you where I was sitting when this happened) at the beginning of the morning service at this same Methodist Church. The organist was playing the prelude as I sat there meditating on the goodness of the Creator in leading me to that holy sanctuary and in bringing me into the company of such lovely people who made up that congregation. I was only nineteen; it was January, 1929. Remember, now, I was sorry for my sins, and was determined to be good so far as in me lay. I wanted peace in my soul! I desired true happiness. And now for the climax: As I sat there, thinking on "these things" (Phil. 4:18) I became instantly conscious of his presence. Not having read the Bible, I hardly knew what to make of my experience, and I spoke of it later to my friends, telling them I had had a "thrill" which I wanted to enjoy some more. So, I began to attend church services regularly, and from that day to this, I have never failed to enjoy the Spirit of Jesus Christ, my Savior and Lord. Since then, I have had even deeper experience, but I cannot honestly say I have been sanctified. I have studied to it, but I believe that I may have been mistaken, for my life has not been consistent enough to make me believe that I have perfect love. However, I firmly believe in Christian perfection of heart and life, and cherish it for my family and myself. I have been filled with the Holy Spirit many times, and I have read the Bible through many times also, and I shall claim to everyone I know to my dying day that, "I am not ashamed of the

gospel of Christ, for it is the power of God unto salvation to everyone that believeth, to the Jew first, and also to the Greek."

John Carrara has written a book entitled, "Out Of The Wilderness." The author of this book was for more than a dozen years a member of the Roman Catholic Church. Through the strange leading of Providence he became a student of the Bible and was powerfully converted. "Out of the Wilderness" is a series of eight sermons. The first sermon is worth the price of the book. It is entitled, "God's Great Church." Here he shows the utter fallacy of Romanism's tradition;—and how their practices are condemned by their own Scripture. He has given the world an indisputable treatise. Every Protestant should read it. Every sincere and earnest catholic should read it. If one is in doubt as to the claims of any church, let him read this first sermon. His words are afire with earnestness. It has been long since I have been so stirred. I pray God it may enjoy a great circulation.—Chas. Wm. Grant.

"Out Of The Wilderness," by John Carrara. Price \$1.00. Order of Pentecostal Publishing Co., Louisville, Ky.

Rev. B. F. Atkinson gives a very timely and helpful discussion on Bible Baptism, in his book, "Moses, John and Christ, the Famous Baptizers." He has given one of the most convincing discussions that I know of. It will prove helpful wherever the question of water baptism becomes an issue. It should have a wide reading among Christian people.—J. C. McPheeters, Pastor Glide Memorial Methodist Church, San Francisco, Cal.

"Bible Baptism," by B. F. Atkinson, price 25c, or 5 for \$1.00. Order of Pentecostal Publishing Co., Louisville, Ky.

THE OLD-FASHIONED WAY.

When they tell me I'm old-fashioned
It sets my heart aglow;
For God sent to us our pattern
Two thousand years ago.
He said that Christ should be the same
Today as yesterday.
So if we follow, it must be
In the old-fashioned way.

All this talk called modernism,
Why that's old-fashioned too.
They called it years and years ago,
The materialistic view.
They said then Christ's religion sure
Was doomed to quick decay,
But God still is saving sinners
In the old-fashioned way.

And the dear old-fashioned Bible,
God gave to be our guide,
Has been kept safe through fire and sword
And perils dire beside.
And they'll never expurgate it!
No word shall pass away.
It still comforts and it blesses
In the old-fashioned way.

Oh I'm glad to be old-fashioned!
I love old-fashioned grace;
And God's dear old-fashioned people,
The shine upon their face.
And the plain old-fashioned gospel
Which says my Savior died
That all my sin might be cleansed
In Calvary's crimson tide.

And I'm just enough old-fashioned
To count this world but dross.
And I'm just enough old-fashioned
To glory in the cross.
For my Savior walks beside me

And blesses day by day,
And He saves me and he keeps me
In the old-fashioned way.

Mrs. William Gardner.

Chester M. Savage has written a book, consisting of twelve sermons, the title of which is "If He Should Fail." On the very first page he makes the unscriptural statement, "You cannot lose your salvation,—." This is, of course, in harmony with his school of thinking. But it is out of harmony with Scriptural facts. And the manner in which he makes his statement immediately antagonizes the average reader, who is not in his school of thinking. He merely makes the statement. Wisely he does not undertake the impossible task of proving it from the Inspired Word. But the book, "If He Should Fail," as a whole is very interesting. It is evident that the young author has read widely and gathered his material discerningly. And the best thing about it is,—his message is alive. He believes in a vital experience of conversion. One can feel the pulsation of his passion for souls.—Chas. Wm. Grant.

"If I Should Fail," by C. M. Savage. Price \$1.00. Order of Pentecostal Publishing Co., Louisville, Ky.

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BLACK, HARRY
(511 Coleman Ave., Los Angeles, Calif.)
Revivalist Camp (Cincinnati) May 29-June 4.

Bloomington, Ind., June 6-18.
Munising, Mich., June 23-July 2.
Indianapolis, Ind., June 6-16.
Indianapolis, Ind., July 18-30.

BRASHER, J. L.
(Attalla, Ala.)
Jamestown, N. D., June 15-25.
St. Johns, New Brunswick, June 30-July 8.
Cohoes, N. Y., July 16-30.
Flovilla, Ga., August 10-20.

BUDMAN, ALMA L.
(201 N. Market, Muncy, Pa.)
Loudonville, Ohio, June 4-18.
Bentleyville, Pa., July 6-16.
Hughesville, Pa., July 17-23.

BUSH, RAYMOND
(Missionary Evangelist, P. O. Box 26, Sebring, Ohio.)

CALLIS, O. H.
(605 Lexington Ave., Wilmore, Ky.)
Washburn, N. D., June 8-18.
Bonifay, Fla., July 6-16.
Hartselle, Ala., July 20-30.
Sioux City, Iowa, August 3-13.
Clarksburg, Md., August 17-27.
Westport, Ky., Sept. 3-17.
Edwardsville, Ill., Sept. 27-Oct. 1.

CARNES, B. G.
(Wilmore, Ky.)
Moxahala, Ohio, June 11-25.
Open—July 2-16.
Pensacola, Fla., July 16-30.

CARTER, JORDAN W.
(Wilmore, Ky.)

CHURCH, JOHN R.
(Rt. 4, Winston-Salem, N. C.)
Ulster, Pa., June 14-25.

CLARK, SCOTT T.
(19 E. Rio Grande St., Colorado Springs, Colo.)

OLEVINGER, FRED AND DAUGHTER, NAOMI RUTH
(Sims, Indiana)

COBB, DEE W.
(Preacher, Song Evangelist, Y. P. Worker, Box 42, Wilmore, Ky.)
Fulton, Ala., June 5-18.
Open for South—June 19-July 2.
Bonifay, Fla., July 6-16.
Thomaston, Ala., July 19-30.

COOK, JAMES AND LOUISE
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Harrisburg, Ill., June 18-July 2.
Goreville, Ill., July 2-16.
Creal Springs, Ill., July 17-30.

COUCHENOUR, H. M.
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Cameron, W. Va., June 1-18.
Stenberville, Ohio, June 19-July 2.
Freepot, Pa., July 4.
Bentleyville, Pa., July 6-16.
Woodfield, Ohio, July 7-30.

CROUSE, J. BYRON
(Wilmore, Ky.)
Greensboro, N. C., June 10-25.
Dover, Del., June 26-July 9.
Jerusalem, Ohio, July 10-28.
Denton, Md., July 23-Aug. 3.

DENTON, JOE
(219 W. North St., Medina, Ohio)
Caro, Mich., June 15-25.
Pigeon, Mich., June 26-July 9.

DEWEERD, JAMES A.
(Gaston, Indiana)
Marion, Ohio, June 21-July 2.
Ogilville, Ind., July 5-16.
Schroer, Ohio, July 21-30.
Camp Union, Ohio, July 31-Aug. 6.

DONOVAN, JACK
(1259 So. First St., Frankfort, Ind.)
Joliet, Ill., June 24-July 9.
Detroit, Mich., June 25-July 9.
Jackson, Mich., July 12-23.
Lotts, Ind., July 27-Aug. 6.

DUNAWAY, C. M.
(1011 Pope St., Columbia, S. C.)
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Ringgold, Ga., July 16-30.

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GADDIS-MOSER EVANGELISTIC PARTY
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Corbin, Ky., July 6-16.
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Los Angeles, Calif., June 18-25.

GROCE, J. W.
(Box 1383, High Point, N. C.)
Burlington, N. C., June 11-25.

HAMES, J. M.
(Greer, S. C.)
Augusta, Ga., June 6-18.
Bessemer City, N. C., June 20-July 2.
Franklin, Pa., July 17-30.

HANDY, HERBER A.
(118 Newton Ave., S. W., Canton, Ohio)
Bessemer City, N. C., June 20-July 2.
Open—July 3-16.
Saxapahaw, N. C., June 18-July 2.
Hemp, N. C., July 10-Aug. 6.

HAWKES, GEORGE R.
(Evangelistic Singer, Cornelius, N. C.)

HOBBS, E. O.
(Westfield, Ill.)

HODGIN, G. ARNOLD
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Muncie, Ind., July 11-25.
Ionia, Mich., July 2-18.
W. Mansfield, Ohio, July 23-Aug. 3.

HORTON, NEAL
(The Mountaineer Evangelist, Rineyville, Ky.)
St. Clairsville, Ohio, June 4-18.
Knoxville, Tenn., June 25-July 9.
Geneva, Pa., July 16-30.

HOWARD, FIELDING T.
(Salvisa, Ky.)
Hebron, Ky., July 4-16.
Midway, Ky., July 24-Aug. 6.

HOWELL, ROBT. A.
(631 2nd Ave., Gallipolis, Ohio)
Gallipolis, Ohio, June 4-18.
Middleport, Ohio, June 21-July 6.

HUTCHERSON, CY
(Glasgow, Ky.)
Cub Run, Ky., July 21-Aug. 13.
Robards, Ky., Aug. 27-Sept. 9.
Krikmansville, Ky., July 16-30.
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JACKSON, REV. AND MRS. VIEHE
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Waco, Tex., July 5-9.
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Boyne City, Mich., July 27-Aug. 6.

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LINCICOME, F.
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Warren, Ohio, June 19-July 2.
Zanesville, O., July 3-16.

LINN, C. H. JACK
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LYON, REV. AND MRS. OSCAR B.
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McAFEE, H. H. and WIFE.
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MASON, D. H.
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MILLER, JAMES
(958 W. Bellevue Pl., Indianapolis, Ind.)
LaGrande, Oregon, June 4-18.
Lexington, Ky., July 2-16.
Pt. Wayne, Ind., July 20-30.
Mendon, Ohio, July 30-August 13.
Grand Gorge, N. Y., August 17-27.
Portsmouth, R. I., Aug. 28-Sept. 10.

MILBY, E. CLAY
(Bentonville, Ark.)
Beaver Dam, Ky., June 4-18.
Mt. Lake Park, Md., June 23-July 2.
Ironton, Ohio, July 3-19.
Wilmore, Ky., July 20-30.
Toronto, Ohio, August 3-13.
Monrovia, Md., August 17-27.

MULLET, WALTER L.
(1804 Reall Ave., Wooster, Ohio)
Bentleyville, Pa., July 6-16.
Eaton Rapids, Mich., July 27-Aug. 6.
Mt. Vernon, Ohio, August 10-20.

NICHOLS, STILAS H.
(Plymouth, Iowa)

OVERLEY, E. R.
(3294 Del. Ave., Cincinnati, Ohio)
Pittsburgh, Ill., June 11-25.
Ironton, Ohio, July 2-13.
Mooers, N. Y., July 20-Aug. 13.

OWEN, JOSEPH
(Boaz, Alabama)

OWEN, JOHN F.
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Coshocott, Ohio, June 8-18.

PAPPAS, PAUL JOHN
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Stapleton, Ga., June 25-July 9.
Stapleton, Ga., July 16-30.

PAUL, JOHN
(University Park, Iowa)
Milton, Ky., June 6-18.
Deanco, N. J., June 23-July 4.

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Wilmore, Ky., June 5-13.
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Salvisa, Ky., July 4-16.
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Meldway, Ont., Can., June 20-25.

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RICHARDSON, M. H.
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Salvisa, Ky., June 19-July 2.
Piqua, Ky., July 3-16.
Kirksey, Ky., July 16-30.

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July and September—U. S. A., open dates

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ROBERTS, T. P.
(Wilmore, Ky.)
Winchester, Ky., June 12-25.
Carlisle, Ky., July 10-23.

ROBE VICTORY MEETINGS.
(L. C. Robie, Sky-Pilot, Union Springs, N. Y.)
Port Huron, Mich., June 7-18.

SCHIEL, J. L.
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Dayton, Ohio, June 11-25.
Sebring, Ohio, July 21-30.

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STUCKY, N. O.
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Reading, Pa., July 21-30.

TERRY, THOS. L.
(Stanford, Ky.)
High Bridge, Ky., June 5-18.
Woodburn, Ind., July 2-10.
Monroe, Ind., July 23-Aug. 6.
Alliceton, Ky., August 10-20.

THOMAS, JOHN
(Wilmore, Ky.)

TURNER, O. C.
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Warsaw, Ohio, June 29-July 8.
Mooers, N. Y., July 29-August 13.
Grand Rapids, Mich., August 17-27.

VAN HOUGHTON, E.
(Wilmore, Ky.)
Open date, June 13-25.

WILLIAMS, L. E.
(Wilmore, Ky.)
Open dates for camp meetings.

WILSON, D. E.
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Cressona, Pa., June 8-18.
Deanco, N. J., June 23-July 4.
Lake Pleasant, Mich., July 11-23.
Lindlow Falls, Ohio, August 3-13.
Houghton, N. Y., August 17-27.

WISEMAN, PETER
(Ashbury College, Wilmore, Ky.)
Freeport, Pa., June 9-19.
Upper Sandusky, O., June 26-July 2.
Des Moines, Iowa, July 7-16.
Long Island, N. Y., July 28-Aug. 6.
Bonnie, Ill., August 17-27.

Camp Meeting Calendar.

ALABAMA.
Hartselle, Ala., July 20-30. Workers: Rev. O. H. Clark and Rev. and Mrs. M. V. Lewis. Write Mrs. G. W. Puckett, Sec., Monticello, Ala.

CALIFORNIA.
Pasadena, Calif., June 15-25. Workers: Rev. W. L. Surbrook, Rev. S. L. Emery, assisted by a number of visiting preachers. Write Rev. C. J. Meyers, Dist. Supt., 1559 North Hill Ave., Pasadena, Calif.
Pacific Palisades, Calif., July 31-August 4. Write D. Burt Clark, Box 2, Pacific Palisades, Calif.

COLORADO.
Colorado Springs, Colo., June 15-25. Workers: Rev. Chas. Stalker, Rev. J. H. Philpot, Rev. P. W. Thomas, R. W. Wolfe, Paul C. Nering, B. O. Shattuck. Write Rev. W. A. Elkins, 536 W. Monu-

ment St., Colorado Springs, Colo.

FLORIDA.
Facil, Fla., June 28-July 9. Workers: Mrs. Austin Brown, Lake City, Fla.
Bonifay, Fla., July 6-16. Workers: Rev. O. H. Callis, Rev. Joseph Owen, Rev. D. W. Cobb, Mrs. H. T. Grayson. Write A. H. Vanlandingham, Greenwood, Fla.

GEORGIA.
Flovilla, Ga., August 10-20. Workers: I. C. Morrison, J. L. Brasher, Leonard Cochran, Homer Jenkins, H. W. Pittman, Mrs. J. M. Glenn. Write J. M. Glenn, Fries, Stillmore, Ga.

IDAHO.
Star, Idaho, June 22-July 2. Workers: Rev. C. W. Ruth and Maurice F. Gordon. Mrs. Maurice F. Gordon, Cleveland Colored Quintet, and Male Quartet from the Portland Bible Institute. Write Fred C. Harris, 521 No. 9th, Caldwell, Idaho.

IOWA.
Boone, Iowa, June 22-July 2. Workers: Nathan Cohn Besquin, converted Rabbi; Dist. Supt., Hardy C. Powers, John Moore. Write Mrs. Howard Sullivan, Sec. 121 Story St., Boone, Iowa.

Keokuk, Iowa, August 10-20. Workers: Rev. and Mrs. Theo. Ludwig, Mr. and Mrs. Kennet Ashby, Edith Hunsinger. Write Mrs. F. A. Oiler, Sec. 1027 Times St., Keokuk, Iowa.

Des Moines, Iowa, July 7-16. Workers: Rev. Peter Wiseman and number of visiting preachers. Write Rev. H. W. Landis, 1194 W. 14th St., Des Moines, Iowa.
Houghton, Iowa, August 17-27. Workers: Rev. David Wilson, Rev. Jos. H. Smith, Prof. O. G. Wilson, Rev. Howard Sweeten, Rev. C. Armstrong, Miss Marion Whitney, Dicks Sisters, Rev. David Anderson, Mrs. Ruth Armstrong, Prof. Krekman. Write Rev. C. I. Armstrong, Houghton, N. Y.

Knoxville, Iowa, August 10-20. Workers: Bishop R. E. Willer, J. W. Payas, H. W. Landis, Hartman Landis. Write Mrs. Mary Wenger, Knoxville, Iowa.

ILLINOIS.
Eldorado, Ill., Aug. 3-13. Workers: Frank B. Arthur, W. C. Fowler, N. B. Vandall and wife. Write Jas. S. Deyer, Christopher, Ill.

Bonnie, Ill., August 17-27. Workers: Dr. Peter Wiseman, Rev. Lon Woodrum, Edwards Quartet. Write W. T. Lawton, Benton, Ill.

Springerton, Ill., June 29-July 9. Workers: Rev. A. L. Luttrill, Rev. Alvin Dick, Hilman Harris. Write Frank Decker, Sec., Norris City, Ill.

Manville, Ill., July 4-26. Workers: Dr. T. W. Willingham, H. W. Morrow. The Adopted Sisters of Wilkinsburg, Pa. Write Wilder Hooper, Manville, Ill.

Normal, Ill., August 17-27. Workers: Rev. Mrs. Della B. Stretch, Rev. F. Lindcome, Rev. J. M. Hames, Mr. and Mrs. Brance Edwards, Mrs. Jas. Whitworth. Write Mrs. Bertha C. Ashbrook, Sec. 40 West Allen St., Springfield, Ill.

Tilden, Ill., July 13-23. Workers: Rev. N. B. Wire, Rev. Frank E. Arthur, Prof. N. B. Vandall. Write Ardell Rees, Tilden, Illinois.

INDIANA.
Columbus, Ind., July 6-16. Workers: Rev. Garnet Jewell, Rev. George Hull, Bates Sisters. Write Mart Walker, Nashville, Ind., R. R. 4.

Indianapolis, Ind., July 6-16. Workers: Rev. Harry Black. Other preachers of Holiness and Missionaries will assist. The Girls' Trio from the Kansas City Bible School will furnish special music. Write W. H. Graef, Sec. 101 Alton Ave., Indianapolis, Ind.

New Albany, Ind., July 13-30. Workers: Rev. Lawrence Wade and wife, Rev. R. Gebhart. Write R. C. Lang, 619 W. Main, New Albany, Ind.

Silver Heights Camp Meeting, New Albany, Ind., August 3-13. Workers: Rev. C. M. Dunaway, Gaddis-Moser Party. Write A. A. Stone, Sec. 2431 Wallace St., Louisville, Ky.

Shelbyville, Ind., June 4-23. Workers: Rev. John A. Williamson, Prof. John Nagley. Write Clarence H. Hager, Columbus, Ind.

Amity, Ind., (Amity Union Camp Meeting) June 26-July 9. Workers: Rev. Fred Turner, Rev. Maria Miller, Clarence M. Hager, Columbus, Ind.

KANSAS.
Wichita, Kan., Aug. 17-27. Workers: Rev. C. W. Ruth, Rev. Fred W. Sumfield, Rev. Andrew Johnson, Rev. B. D. Sutton and wife, Mrs. S. C. Winey. Write Rev. Jesse Uhler, Sec. Clearwater, Kan.

Stafford, Kan., July 21-31. Workers: Rev. and Mrs. D. E. Patrone, Mrs. David Railing, Miss Kathryn Fankhauser. Write Rev. Susie A. Shrauner, 208 South Key-stone, Stafford, Kan.

KENTUCKY.
Central Holiness Camp Meeting, Wilmore, Ky., July 20-30. Workers: Dr. John C. Morrison, Rev. Joseph Owen, Rev. John Church, Rev. E. C. Milby and wife, Rev. Philip Hinerman, Miss Virginia Bird. Write Central Holiness Camp Meeting Association, Wilmore, Ky.

Corbin, Ky., July 6-16. Workers: Gaddis-Moser, Evangelistic Party and Rev. Turner P. Davis. Write S. M. Sealf, Sec., Corbin, Ky.

MARYLAND.
Mt. Lake Park, Md., June 23-July 2. Workers: Rev. John R. Church, Rev. Howard Sweeten, Rev. B. H. Vestal, Miss Jean E. Pound, Miss Janie Bradford, Prof. and Mrs. E. Clay Milby. Write Rev. I. B. Steyer, Pennsylvania, Va.

Monrovia, Md., August 17-27. Workers: Rev. J. R. Parker, Rev. O. H. Callis, Rev. and Mrs. E. C. Milby. Write Milton W. Burdette, Sec., Monrovia, Md.

MASSACHUSETTS.
North Reading, Mass., June 23-July 4. Workers: Rev. Samuel Young, Rev. J. H. Corlett, Rev. Howard W. Latham, Mr. Frank Smith. Write Miss Rose Wright, Miss Edith Cove, White Miss Rose Wright, 1073 Middlesex St., Lowell, Mass.

Douglas, Mass., July 21-31. Workers:

Dr. Orval Nussio, Rev. Paul Coleman, Rev. Arthur Gould, Rev. John Riley, Prof. Edith Cove, Robt. Clougher, Pres. Write L. P. Mingledore, 144 Ohio Ave., Providence, R. I.

MICHIGAN.

Romeo, Michigan, August 3-13. Write Rev. J. H. James, Sec., 19231 Hawthorne, Detroit, Mich.
Hopkins, Mich., August 17-27. Workers: Rev. C. B. Pugett, Rev. Z. T. Johnson, R. C. Turner, Jean Pound, Edith Prosser, Write Rev. Arthur Buege, Pres., Lawrence, Mich.

MINNESOTA.

Red Rock Camp, 10 miles northwest of Minneapolis, Minn., June 26-July 9. Workers: Dr. S. C. Morrison, Dr. W. C. McClellan, Bishop B. T. Badley, Bishop J. M. Lunde, Rev. Hugh Townley, Asbury College Ambassadors Quartet, Miss Julia Hubbard, Write Rev. W. G. Mikkelsen, 3400 Park Ave., Minneapolis, Minn.
Pipstone, Minn., June 30-July 9. Rev. C. C. Swallow, John Landis, Pres., John Wilson. Write Mrs. Walter H. Anderson, Pipstone, Minn.

NEBRASKA.

Kearney, Neb., August 17-27. Workers: The Gaddis-Moser Party. Write B. J. Patterson, Kearney, Neb.
Lincoln, Neb., June 16-25. Workers: Mrs. Vess, Rev. Barbezat, Rev. C. L. Wireman, Sharon Girl Quartet, Mr. Luther Peterson. Write R. M. Dillworth, 5335 Pioneer Blvd., Lincoln, Neb.
South Sioux City, Neb., August 3-13. Workers: Dr. O. H. Callis, Dr. John H. Ball, Mr. and Mrs. K. A. Finley, Write Rev. John P. Hantla, 312 So. Wall St., Sioux City, Neb.
Gordon, Neb., June 30-July 9. Workers: Rev. J. P. Sullivan, Rev. Clem Brown, Write Rev. A. W. Marts, Pres., Meadow Grove, Neb.

NEW JERSEY.

Fletcher Grove, Delanco, N. J., June 23-July 4. Workers: Dr. John Paul, Rev. David B. Wilson, Rev. and Mrs. M. V. Lewis, Miss Eunice Pithman, Miss Marjorie Ortlip. Write Rev. Howard F. Shipp, Pres., Elmer, N. J. (Near Trenton, N. J.)
July 13-23. Workers: Rev. Jesse Whitecotton, Rev. E. W. Black, Mrs. Alleen Ortlip Shea, Rev. Marion Whitney, Rev. Frank Hennard, Write Rev. J. Edgar Martin, Sec., Lennox Park, Trainer, Pa.
Aurora, N. J., August 1-13. Workers: Rev. John Owen, Rev. J. L. Schell, Write Miss Edith A. Dilks, Pres., Clayton, N. J.
Fletcher Grove, Delanco, N. J., Aug. 25-Sept. 4. Workers: Rev. John Church, Rev. Geron Roberts, Rev. J. Byron Crouse, Rev. Frank Stanger, Miss Marjorie Ortlip, Write Edw. S. Sheldon, Pres., Collingswood, N. J.

NEW YORK.

Freeport, L. I., N. Y., July 26-Aug. 6. Workers: Rev. Peter Wiseman, Dr. Rev. Glen Gould, Rev. Dr. Joseph Martin, H. Willard Ortlip, Prof. Robert L. Simpson, Mrs. Evelyn Duryea Martin, Rev. John A. Duryea, Pres. Write Rev. Raymond Visscher, 39 Prospect Ave., Patchogue, L. I., N. Y.
Cohoes, N. Y., July 16-30. Workers: Rev. J. L. Brasher, Rev. Lloyd Nixon, Rev. B. W. Ortlip, Mr. and Mrs. J. A. Shank, Write Mrs. Ethel Boal, Sec., 1067 Becker St., Schenectady, N. Y.
Richland, N. Y., August 17-27. Workers: Rev. C. I. Mathis, Rev. C. E. Zike, Miss Janie Bradford, Miss Pearl Humphrey, Henry and Vera Davis. Write Mrs. Leulla Hunt Johnson, Sec., Richland, N. Y.
Moenks, N. Y., July 30-August 13. Workers: Rev. Howard Sweeten, Rev. E. R. Overley, Rev. James Brown, Rev. C. P. Bogle, Mrs. Tillie Albright, Prof. O. C. Turner, Florida Male Quartet. Write Miss Marion W. Moore, N. Y.
Brushton, N. Y., June 20-July 4. Workers: Rev. A. L. Haywood, Rev. Nina V. Johnson, Holden Sisters, Miss Lucille Johnson, Write Miss Mae Lermonde, Brushton, N. Y.

NORTH CAROLINA.

Connelly Springs, N. C., July 30-Aug. 6. Workers: C. H. Babin, David Butcher, Write Marcelline Dellinger, Camp Pres., Connelly Springs, N. C.

NORTH DAKOTA.

Washburn, N. Dak., June 8-18. Workers: Dr. O. H. Callis, Miss Florence Bergquist, Dr. Paul S. Rees, Miss Ruth Gress, The Taylor University Male Quartet, Miss Ida Vollbrecht, Write John Bibelheimer, Washburn, N. D.
Jamestown, N. D., June 15-25. Workers: Rev. J. L. Brasher and The Gaddis-Moser Evangelistic Party. Write Rev. L. E. Gratton, Supt. of Grounds, Jamestown, N. D., or Rev. A. M. Wiley, Hannah, N. D.

OHIO.

Coshocton, Ohio, June 8-18. Workers: Rev. John P. Owen, Rev. Forman Lincoln, Rev. Walter L. Miller, and Rev. Janie Bradford, Write C. B. Bechtol, Sec., 600 South 7th St., Coshocton, Ohio.
Sharon Center, Ohio, June 20-July 9. Workers: Rev. Paul Rees, Rev. Chas. Dunaway, Rev. T. M. Anderson, Rev. N. B. Vandall, Miss Eva Clausen, Rev. and Mrs. J. W. Larson, Capt. A. A. Jameson, Write L. W. Durkee, Sec., 1024 Dover Ave., Akron, Ohio.
Mendon, Ohio, July 30-August 13. Workers: James Miller, Jess Whitecotton, Rev. Burl Crowe and wife, Write Mrs. Ida Hamilton, Rt. 1, Mendon, Ohio, Cor. Sec. 10-20. Workers: Rev. John R. Church, Rev. William Kirby, Rev. D. Shelby Corbett, Rev. W. L. Mallett, Miss Janie Crawford, Miss Eva Clausen, Miss Virginia Bird, Rev. F. A. Shultz, Rev. H. A. Guiler and wife, Write Rev. E. E. Shultz, Sec. Box 132, Republic, Ohio.
Sebring, Ohio, July 21-30. Workers: Rev. R. Woodrum, James DeWeerd, W. J. McLaughlin, R. L. Bush, J. L. Schell, Mrs. Edna Springer, Miss Myrtle Urwin, Mrs. Maybelle Graham, Mrs. Lois Cope, Write Rev. R. L. Bush, Box 20, Sebring, Ohio.
Spencer, Ohio, June 8-18. Workers: Rev. Howard Sweeten, Walter D. Lewis,

Write Charles Richardson, Sec., Spencer, Ohio.

Columbus, Ohio, July 20-30. Workers: Rev. Bona Fleming, Rev. C. B. Cox, Rev. Haldor Lillenas and Misses Mary and Joy Latham, Rev. C. E. Johnson, Write Rev. W. R. Gilley, 2576 Cleveland Ave., Columbus, Ohio.

Pindlay, Ohio, August 3-13. Workers: Rev. Bona Fleming, Rev. J. M. Hames, Mr. and Mrs. Ira L. Wood, Mrs. Robb French, Write Edgar C. Thomas, Sec., Alvada, Ohio.

Ironton, Ohio, July 2-23. Workers: Rev. E. R. Overley, Prof. E. Clay Milby and wife, Rev. G. E. Fisher, Tony Maladone, Write Rev. G. E. Fisher, 2932 S. 5th St., Ironton, Ohio.

Woodfield, Ohio, July 16-30. Workers: Rev. H. M. Couchenour, Rev. and Mrs. J. Byron Crouse, Write Mrs. Edith Sumption, Jerusalem, Ohio.

Mansfield, Ohio, July 30-Aug. 13. Workers: Rev. and Mrs. Harold Dutt, Rev. Dee W. Cobb, Write Mrs. E. A. Adams, Sec., Rt. 1, Shelby, Ohio.

Ht. Lookout, Ohio, July 27-Aug. 6. Workers: Rev. A. J. Berry, Rev. L. A. Shank and wife, Phoebe Pierce, Write Fred Conrad, New Hampshire, Ohio.

Toronto, Ohio, (Hollow Rock Camp) August 3-13. Workers: Dr. C. W. Butler, Dr. Warren McIntire, Rev. H. M. Couchenour, Prof. and Mrs. C. J. Clay Elzabeth, Miss Sylvia Pipkin, Mrs. Edith McKay Smith, Write Mr. W. W. Sloan, Sec., East Liverpool, Ohio.

OREGON.

Corvallis, Oregon, June 22-July 4. Workers: Rev. Calvin R. Choate, Miss Clara G. Ford, Miss Lila Birch, Rev. D. M. Hildce, 206 E. 4th St., Albany, Oregon.
Portland, Ore., July 6-16. Workers: Rev. Z. T. Johnson, Rev. J. G. Bringdale, Mr. Roger Taylor, Mrs. Phillip S. Clapp, Miss Rose Alice Hanson, Write Rev. A. Clark Smith, 5728 S. E. 91 Ave., Portland, Oregon.

PENNSYLVANIA.

Belsano, Pa., July 6-16. Workers: Rev. C. E. Zike, Cox-Rushing Evangelistic Party. Write S. Ward Adams, Sec., Belsano, Pa.
Milan, Pa., June 15-25. Workers: Rev. John R. Church, Mr. and Mrs. Frank Saladore, Miss Beatrice Whit, Miss Elizabeth Barner, Rev. Lorrin Wilson, Rev. Cassius L. Myers, Write Rev. Cassius L. Myers, L. B. 235, Ulster, Pa.
Hughesville, Pa., July 13-23. Workers: Rev. Wm. Kirby, Rev. Roy P. Adams, Mr. and Mrs. Earl M. Smith, Miss Alma L. Budman, Write Rev. S. P. Ercord, Hughesville, Pa.
Kittanning, Pa., August 3-13. Workers: Rev. Harry Black, Long Quartet, Rev. L. T. Wells, Write Rev. Arthur Sellers, 110 5th St., West Aliquippa, Pa.
Reading, Pa., July 21-31. Workers: Edison Habegger, N. O. Stucky, Misses Ester and Estella Hancock, Write M. L. Dries, 115 Park St., Reading, Pa.
Hidgewick, Pa., June 30-July 9. Workers: Dr. Harry E. Jesson, Rev. Roy R. Decker, Paul and Ruth Johnson, Mrs. J. C. Penrod, Write Rev. Lawrence A. Stahl, Pres., Pottsville, Pa.
Beetleville, Pa., July 6-16. Workers: Rev. H. C. Morrison, Rev. John Church, Rev. Warren McIntire, Rev. W. L. Mullett, Miss Janie Bradford, Miss Alma L. Budman, Rev. H. M. Couchenour, 145 Canton Ave., Washington, Pa.
Clinton, Pa., July 28-Aug. 6. Workers: T. M. Anderson, Mason Lee, Chas. Slater, Ethel McCullough, Marge Hart, Write L. W. King, 3020 Sacramento St., Pittsburgh, Pennsylvania.

RHODE ISLAND.

Portsmouth, R. I., July 28-August 6. Workers: Rev. C. B. Pugett, Rev. C. R. Burick, Rev. C. E. Winslow, Mrs. Robert Oldrid, Write Otto Petersen, V-Pres., 88 Main St., Lonsdale, R. I.

SOUTH DAKOTA.

Mitchell, S. D., June 30-July 9. Workers: Rev. H. N. Dickerson, Claud Long Quartet, Write H. N. Gaines, Sec., Mitchell, So. Dak.

TENNESSEE.

Louisville, Tenn., August 23-Sept. 3. Workers: Rev. W. R. Carter and wife, Write Mrs. Walter D. Fouché, Sec., Louisville, Tenn.

TEXAS.

Scottsville, Tex., July 27-August 7. Workers: Dr. R. T. Williams, Rev. Lawson Brown, Write Mrs. O. C. Hope, Treas., Scottsville, Tex.

WASHINGTON.

Orchards, Wash., August 10-20. Workers: Rev. Hubert Maclock, Rev. Dwight H. Ferguson, Miss Rose Alice Hanson, Richard Taylor, Roger Taylor, Write Mrs. Lucy F. White, 3721 Main St., Vancouver, Washington.

Perndale, Wash., July 20-30. Workers: Rev. Z. T. Johnson, Rev. Dwight Ferguson, Miss Josephine Fitch, Miss Mildred Davidson, Miss Gertrude Egbert, Write A. O. Quail, Sec., Nooksack, Wash.

Tacoma, Wash., July 27-August 6. Workers: Rev. Z. T. Johnson, Rev. David Penwick, Willard R. Hallman, and Mrs. Hallman, Write Rev. Paul Mills, 812 E. 48th St., Tacoma, Wash.

WEST VIRGINIA.

Moundsville, W. Va., July 19-Aug. 27. Workers: Rev. Gene Phillips, Prof. John B. Moore, Mrs. J. M. Bedford, Sec., 1230 Second St., Moundsville, W. Va.

WISCONSIN.

Hillsboro, Wis., July 20-30. Workers: Rev. W. D. Cornell, Rev. R. D. Wise, the Miltonvale Male Quartet, Prof. O. G. Wilson, Write Rev. J. B. Clawson, Hayward, Wis.

Oregon, Wis., August 11-27. Workers: Eureka Jubilee Singers, Miss Bonnie Harding, Miss Myra Marshall, Rev. and Mrs. Jack Linn, Write Rev. Jack Linn, Oregon, Wis.

Draw nigh to God, and He will draw nigh to you. James 4:8.

SENATOR REYNOLDS' ADDRESS.

The dry address in the United States Senate, of Senator Reynolds, elected on a repeal platform, was a bitter dose for the liquor industry. Their heads are in a whirl. In one instance they say "legalized liquor is here to stay," and then again we read, "the liquor men should start their campaign to capture public sentiment right away," inferring that this task was still ahead of them. They talk "moderation" and "temperance," but hardly seem to know where they are going, but like the soldier boys during the World War, when asked "where do we go from here?" would reply, "I don't know where I'm going, but I'm on my way." They remind us of an old colored man, the War Cry tells about. He had arrived at the railroad station with a goat he was shipping away for his boss. The station agent asked him, "what's this goat's destination?"

"Suh?"
"I say what's his destination? Where is he going?"

The old darkey looked carefully for the tag which the boss had put on the goat before leaving home, but a bit of frayed cord was all he could find.

"Suh," he wrathfully explained, "dat onery, ignorant goat's done completely et up his own destination!"

"Moderation and decency is the vogue," screams Tap and Tavern, journal of the liquor industry in Pennsylvania. Beautiful words! But the contents of every issue of National Voice, speak so loudly, Tap and Tavern, that we cannot hear what you say, for the happenings recorded each week in this dry paper are down to the minute tragedies, and under repeal, and not something that occurred under "Prohibition-bootleg days," as you would term it.

Have the wets "drunk up" their own destination? Do they know where they are going? We do. They are headed straight for national prohibition!

But we have gone off on a detour. What we started to give you were some of the wailings of the wets after reading Senator Sheppard's and Senator Reynolds' dry addresses. Under the heading "Distortion in Congress," Beverage Retailer Weekly says:

"Liquor was attacked in Congress last week. Two dry Senators—Sheppard of Texas and Reynolds of North Carolina—accused the industry of being 'drunk with power' and warned it of impending doom. Reynolds wants an immediate investigation, Sheppard wants immediate Prohibition."

When the subject is brought before the nation in this sensational manner, many otherwise normal citizens wonder if there is not something concrete in the arguments of the dries.

Is there?
Never have we read a mess of more unintelligible, aimless and fanatic accusations.

Senator Reynolds says there are too many saloons and the industry is drunk with power.

Has the Senator ever been informed that the strongest and most persistent advocates of license limitation are in the liquor industry? Has he ever been told that every retailers' association works for a ban on new permits in its community or state?

Senator Sheppard complains that women are drinking, something they

didn't do in 1919.

Has anybody ever told the Senator that women are doing many things they did not do in 1919? Does he realize women smoke cigarets, roller skate, ski, and wear one-piece bathing suits—all horrible breaches of etiquette in 1919?

Stern regulations are needed to control liquor advertising, cries Sheppard, the delight of the dries.

Is there an industry in the nation that operates under sterner regulations than liquor, or is the Senator merely exercising his rhetoric? Has the Senator ever read Helen Woodyard's latest book, in which this famous critic of business frauds calls liquor advertising "the cleanest and most decent job in the United States?"

On Reynolds, who seized the opportunity to get elected on a Repeal Platform in 1932, when his state's sentiment was against Prohibition, we don't care to waste words.

He became almost incoherent in his speech on the Senate floor. The industry "is drunk with power," he repeated over and over.

Such generalities mean nothing. This industry is not drunk with power, it has never tried to force its will on the American public and it operates with an eternal eye on good taste and moderation.

There ought to be an investigation of Senators who spread distorted facts, half-truths and intolerance.

Confusion worse confounded! Have the wets "drunk up" their own destination? Where do we go from here?

Brother, there's no use to squirm, and fret and fume and rant. We are headed straight for national prohibition!—National Voice.

Rev. John Schmidt has written a book entitled, "The Gospel According to Strange Evangelists." In it he brings out pertinent lessons too frequently overlooked by the average Bible reader. He considers Judas Iscariot, Caiaphas, Malchus, Pontius Pilate, Herod, Barabbas, the Scoffers, the Malefactor, and the Tomb Guards. In each case he develops his premise in a unique manner. His presentation is entirely scriptural—it is not imaginary. Substantial facts and valuable quotations are woven throughout his messages. All in all this is one of the most interesting and unusual books I have read for some time.—Chas. Wm. Grant.

"The Gospel According to Strange Evangelists," by John Schmidt. Price \$1.00. Crow of Pentecostal Publishing Co., Louisville, Ky.

The just shall live by faith. Romans 1:17.

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rience. R. H. Strachan	2.50
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THE PHILOSOPHY OF THE MOURNER'S BENCH

By The Editor



think perhaps the best part of my life has been spent at the mourner's bench. I do not mean the largest part of my life, but the most important and profitable part.

* * * *

I do not mean that since the time I spent at the mourner's bench I may not have contributed more to the help of my fellow beings, but it was there in deep humility and repentance before God, that I learned the lesson that I first must learn if I would learn other and higher lessons. I shall never cease to be grateful for the time I spent at the mourner's bench. First, I went there for pardon; second, I went there for cleansing and I found the Lord at the place of prayer.

* * * *

We understand there is no virtue in the mourner's bench, but it is a great thing to break away from the world and its people and walk out before men and angels, bow down at the place appointed for the unconverted to seek God, saying by the act of walking down the aisle and bowing at the mourner's bench, "I am tired of sin and Satan; I forsake my wicked ways and surrender to God. I confess that I have been a sinner and desire forgiveness." These things count large in the seeking of salvation.

* * * *

There was no virtue in the waters of Jordan to heal Naaman of his leprosy, but it was a great thing for Naaman to break his stubborn will, to humble his pride, to teach him submission and obedience, to bring him to a humble acknowledgment of his utter dependence upon God. After the command was given, the Jordan was the only thing for him. Cleansing was awaiting him there; not in the water, but in the obedience. If he had only dipped six times he wouldn't have been healed. He is commanded to dip seven times and he must go under the seventh time before there is a sign of healing; but he is conquered now, he is humble and obedient and will go the full length. He obeys the commandment to the last dip and he comes up healed.

* * * *

The preacher must be careful not to ask any unreasonable thing of the sinner and thus block his way, cut him off from Christ, and hinder his salvation. But it is not unreasonable to call on men to forsake their sinful associations, "to come out from among them," to bow down at the altar of the Church of God, to publicly confess his sin, to earnestly plead for mercy, to submit himself patiently and humbly to the instruction of the Lord's people, to ask for their prayers and to give himself up entirely in humility, repentance, and faith in Christ for the salvation of his soul.

* * * *

We have come to times in which many ministers ask but little. The unsaved do but little and get nothing. There are many professions these times where there is no possession. We have seen instances when it seemed like trifling with God, so little was re-

THE WORD OF GOD.

Psalms 51:1-13.

Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.

Wash me thoroughly from mine iniquity, and cleanse me from my sin.

For I acknowledge my transgressions: and my sin is ever before me.

Against thee, thee only, have I sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest.

Behold, I was shapen in iniquity; and in sin did my mother conceive me.

Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.

Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.

Hide thy face from my sins, and blot out all mine iniquities.

Create in me a clean heart, O God; and renew a right spirit within me.

Cast me not away from thy presence; and take not thy holy spirit from me.

Restore unto me the joy of thy salvation; and uphold me with thy free spirit.

Then will I teach transgressors thy ways; and sinners shall be converted unto thee.

quired, so little was done; no humiliation, no true repentance, no earnest prayer, no saving faith, no regenerating power, no witness of the Spirit, no happy, earnest Christian living. It would be a good thing to turn back to the mourner's bench. There is nothing more comely and proper than that those who have sinned against God should come and mourn before God because of their sins. Our Lord Jesus himself has said, "Blessed are they that mourn, for they shall be comforted." I thank God that in early life I found my way to the mourner's bench.

The Fifty-Second Year.

Next November THE PENTECOSTAL HERALD enters upon the fifty-second year of its history. I shall never forget the night THE HERALD was born in thought, purpose and determination. I was assisting in a revival meeting in the First Methodist Church, M. E., South, in Maysville, Ky. I could not sleep. I thought long and sadly of the great need of a revival in our conference, the Kentucky. I had many calls from my brethren to help in revival meetings but I was a pastor and found when away in meetings my own church suffered.

I believed I had a message—the old eternal Bible truth. I felt as I tossed upon my sleepless bed that the great need of the church was separation from worldliness of every sort, and the deepening of the spiritual life. I believed the faithful preaching of sanctification, as taught by John Wesley and the early Methodists, would bring about the awakening and the revival needed.

There came at once, clearly and strongly, into my mind, why not use printer's ink? Why not publish my thoughts and longings

so that they might go where I could not go, and be read. The thought grew to a conviction, the conviction to a call. I felt as definitely called to start a paper for an evangel of full salvation, as I had felt a call to preach.

I got out of bed, lighted the lamp on a table; it was two o'clock in the morning. I took pen and paper and wrote my first editorial for THE HERALD. I went back to bed and slept. THE PENTECOSTAL HERALD had been born. Next morning I got up from bed a different man; the Lord had dealt with me. I felt very serious and determined. The Lord was leading me on.

How little I knew of the years of poverty, struggle, reproach and abuse. I had no thought of sarcastic cuts and ridicule from bishops, presiding over annual conferences; but they came. I had no dream of opposition from prominent men in the Holiness Movement. I met with it. It did not occur to me that I would meet with strong opposition and no sympathy, both in my own family and that of my wife; it was plentiful, and painful, and only made me more steadfast and determined in my obedience to the call of God in my soul.

It would take a book to hold the story of the long, hard battle, and the glorious victory. Thank God for his abiding blessing, and his faithful people who, for more than fifty years, have held up my hands, prayed for me, and labored with me.

July the first, we are beginning our greatest campaign for new subscribers. The need for such a paper as THE HERALD was never greater than now. The price for trial subscribers, 25 cents until January, 1940, is so small that thousands of people will take the paper if their attention is called to it.

Let every friend of THE HERALD, and that for which it exists, help us push this trial subscription list. We have accomplished wonders on this offer in the past; let's get busy and make the greatest effort at this time to sow this full salvation broadcast among the people. A little more effort at this time, than last year, and we shall give THE HERALD a circulation of 50,000. It is quite possible.

We are going to have some of the most interesting matter in THE HERALD this fall and winter that ever appeared in its columns. Get some samples and get busy.

I suppose few men have founded and edited a paper for 52 years. Well, praise God, on we go! Pray for us, and do your best to place THE HERALD in many thousands of homes, where it has never been.

Yours for victory,
H. C. MORRISON.

Fort Wayne Bible Institute.

It was my privilege to preach the Commencement sermon at Fort Wayne Bible Institute, located at Fort Wayne, Ind. The school is the property and under the control of The Missionary Church, a deeply consecrated people whose object is to get the gospel to all who have not heard the good news.

(Continued on page 8)

THE WITNESS OF THE SPIRIT

Rev. G. W. Ridout, Corresponding Editor.



I.

The Witness of the Spirit has always been a chief doctrine among the Methodists. One of the hymns says: "His Spirit answers to the blood, And tells me I am born of God."

A writer in the *Christian Advocate* says:

"Mr. Wesley's translation of Rom. 8:16 is contrasted with Moffatt and Weymouth, who are more recent translators, to show how up-to-date and accurate he was in giving the true English from the original. 'The same Spirit beareth witness with our spirit that we are the children of God.' (Wesley). 'It is the Spirit of God testifying along with our own spirit that we are children of God.' (Moffatt). 'The Spirit himself bears witness along with our own spirits to the fact that we are children of God.' (Weymouth)."

When old Samuel Wesley lay dying in 1735 he turned to his illustrious son John, saying: "The inward witness, son, the inward witness—this is the proof, the strongest proof of Christianity." John Wesley, in quoting the words long afterward, said, "I did not at the time understand him, but the root of the whole matter lies just there."

Another expression used by the Methodists in other days was, "Full assurance of faith." Arvid Gradin, in reply to Wesley's question on this subject, said, that full assurance was "Repose in the blood of Christ. A firm confidence in God and persuasion of his favor, the highest tranquillity, serenity and peace of mind; with a deliverance from every fleshly desire and cessation of all, even inward sins."

"Assure my conscience of its part
In the Redeemer's blood;
And bear thy witness with my heart,
That I am born of God."

Wesley's testimony at his conversion: "I felt I did trust in Christ, Christ alone for salvation, and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death." Salvation by works, by self-renunciation is Catholic doctrine, not Methodist. We believe in the Bible that promises deliverance and freedom from sin, and salvation, not by works of penance and self-renunciation. "By grace are ye saved through trust and faith, and that not of yourselves; it is the gift of God; not of works, lest any man should boast."

II.

John Wesley was a wonder! Where do we find his equal in all church history? Read this that he wrote just after being mobbed. "In the midst of the mob I called for a chair: the winds were hushed and all was calm and still; my heart was filled with love, my eyes with tears and my mouth with arguments; they were amazed, they were ashamed, they were melted down, they devoured every word." At Horsefair the slave owners and shippers of Africans brought on a riot breaking up the benches; in six minutes Wesley subdued the mob. He said, "All being calm I went on"—preaching. Wesley brought on a great work of grace in a century characterized by decay of religion, licentiousness of morals, public corruption, profaneness of language; an age when "Poetry was without romance, philosophy without light, public men without character." The great revival

of the 18th century had nothing of organization about it at its beginning. It broke out in the upper room of prayer and faith in God.

III.

When teaching in the Seminary at Asbury College, we always insisted on correct Biblical exegesis and faithful interpretation. We passed on to the students the generally accepted rules of Biblical interpretation, and for the benefit of Bible students among HERALD readers let me give them again:

1. Give words their literal meaning unless contrary to universal experience or the declared opinion of the sacred writers in other passages, or contrary to the scope of the passage itself.

2. In settling the meaning of words we must have respect chiefly to the current sense of established usage at the time they were uttered, rather than their etymology.

3. Make the Bible its own expositor through parallel passages and reference to the context and all other Scriptures by the same writer.

4. Every scripture must be interpreted in harmony with the analogy or rule of faith. Where a passage admits of two possible renderings, choose that one which best agrees with the general teachings of the writer and which is in harmony with divine Revelation.

5. Seek the illumination and guidance of the Holy Spirit.

Luther said: "We must not make God's word what we wish; we must not bend it, but allow it to bend us."

IV.

Rev. John Ernest Rattenbury, in *Wesley's Legacy to the World*, writes: "To examine the human experience does not explain what set it to work. There is danger when the psychologist analyzes the emotional and mental experience of conversion, and splits them up into many fragments of fear and anger and wonder and subconscious repressions and sublimations and suggestions and I know not what, that he imagines he has explained what he has dissected. It is the primal urge that matters."

It is impossible to have spiritual power in our churches without spiritual emotion. The modern contempt for religious emotion has dried up many a pulpit and church. Charles G. Finney tells us a good story on this subject:

"At DeKalb, New York, the Presbyterians were in a fuss with the Methodists because so many of the Methodists had fallen 'under the power.' Finney never attempted to produce such results, but he preached on, and now the tables turned and those who fell under the power in his revival meetings were Presbyterians, and the Methodists kept quiet. One Presbyterian elder who had opposed the meetings greatly became so wrought upon by the Holy Spirit that he went up to the pulpit where Finney was giving out the hymn, embraced him, asked forgiveness, and then testified to the new-found joy that had come to his soul. In another Presbyterian Church feelings ran so high that one young man was overcome by his feelings and fainted, and there seemed danger that all would faint in the same way. Finney ordered all doors opened, dismissed the crowd while their crying and sobs could be heard all over the church and out of doors."

Finney was a man of extraordinary power which produced the most extraordinary results. He said:

"To the honor of God alone I will say a little of my own experience in this matter. I was powerfully converted on the morning of

the 10th of October, 1821. In the evening of the same day I received overwhelming baptisms of the Holy Ghost, that went through me, as it seemed to me, body and soul. I immediately found myself endowed with such power from on high that a few words dropped here and there to individuals were the means of their immediate conversion. My words seemed to fasten like barbed arrows in the souls of men. They cut like a sword. They broke the heart like a hammer. Multitudes can attest to this. Oftentimes a word dropped without my remembering it would fasten conviction, and often result in almost immediate conversion."

V.

It is well to recall that story of Lincoln and William Scott who was sentenced to be shot for sleeping at his post one night. Lincoln visited him and talked with him about his home, and mother, then said: "My boy, you are not going to be shot. I believe you when you tell me you could not keep awake. I am going to trust you and send you back to your regiment. But I have been put to a great deal of trouble. I want to know who will pay the bill?" Scott told him how, with his pay and a mortgage put upon his old home, he might pay the bill if it was not more than five or six hundred dollars. "But," said Lincoln, "it is more than that. My bill is a very large one. Your friends cannot pay it, nor your bounty, nor the farm. There is only one man can pay the bill and his name is William Scott. If, from this day William Scott does his duty so that when he comes to die he can say, 'I have kept my promise and I have done my duty as a soldier, then my debt will be paid.' Will you make the promise and try and keep it?" William Scott, set free returned to his regiment and died from wounds upon the battle field but with his dying breath sent a message to Lincoln that he had tried to be a good soldier.

Abraham Lincoln, when a lawyer in Illinois, was trying a case in the courts for an innocent man who was charged with crime and had perjured witnesses against him. The outlook was bad; Lincoln said to his client—a religious man, "The only way to be sure of a favorable verdict is that God Almighty would take our part and show your innocence. Go to him and pray, for he alone can save you." From 11 P. M. till 3 A. M. the man wept and cried to God. At 3 o'clock in the morning Lincoln came to the man's room and said, "Cheer up! Their diabolical plot is known and if they do not fly before morning they will be lynched. Bless the Lord, you are saved." When morning came the perjurers got on the first train and fled. Lincoln was a great believer in God and in prayer!

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THE UNITING CONFERENCE

Rev. J. C. McPheeters, D. D.



One of the most interesting speakers that was heard at the Uniting Conference of American Methodism at Kansas City was Dr. Charles W. Welch, moderator of the Presbyterian Church in U. S. A. Dr. Welch brought the greetings of his great denomination on Tuesday evening before the closing session of the conference on

Wednesday. He brought a great evangelistic appeal which was interspersed with fine bits of humor. During his address he made complimentary reference to the great work of Dr. H. C. Morrison, which was greeted with hearty applause from the audience. The speaker referred to one of the revivals held by Dr. Morrison as being instrumental in his own conversion. Dr. Welch made a strong plea to the Methodists to keep the revival fires burning.

The message of Dr. Welch, the great Presbyterian leader, in an earnest plea for Methodists to keep the revival fires burning, should cause Methodists everywhere to stand at attention. This message raises the vital question as to what the trend shall be in the new Methodist Church. Will the trend be toward the revival or toward ecclesiasticism? Will it be toward spiritual regeneration or social reformation? Will it be toward Scriptural Holiness or ethical ritualism? Will it be toward priesthood in the ministry or toward the prophet who speaks with the voice of authority from on high until a nation trembles—trembles under conviction at her wickedness and turns to God in repentance? Will the trend be toward sitting "at ease in Zion," while a nation perishes, or toward "reforming the continent?"

There are those today in some quarters of Methodism who are laboring under the sad delusion that the days of the revival have passed and gone. It is true that the day of the revival is past and gone for those who labor under this delusion. But the day of the revival certainly is not past and gone for those who believe in revivals and who are willing to pay the price to have revivals of religion as our fathers had them. It is a great mistake for us to assume that any community or any group of people ever become so educated, cultured, or advanced in their thinking that they no longer need the gracious benefits of divine grace which come through a revival of religion.

We have thousands of Methodist churches which have not even attempted to have a revival for periods extending in some cases over many years. The possibility of a spiritual awakening that might bring new life into the entire church and grip the whole community with a new sense of the presence and power of God in the salvation of the lost, has well nigh vanished from the thinking, praying, and planning of these churches. The revival has practically been dismissed as a possibility within these churches. And yet, a revival is possible in these thousands of churches where it has been dismissed as a possibility.

I have for some years been the director of evangelism in my annual conference. During the present year our Conference Commission on Evangelism has had two evangelists in the field giving their time to holding revivals in the conference. Dr. D. L. Coale, one of our general evangelists, has given our Conference Commission part of his time this year. Rev. James Gibson, the young Irish evangelist, who is a graduate of Asbury College, and Asbury Theological Seminary, has given six months of his time under the direction of our Conference Commission on Evangelism. Both of these brethren have held meetings in a number of churches where no

revival had been held for many years. The results have been remarkable in a number of these churches. Whole communities have been moved by the power of God and churches have been remade. Pastors' salaries have been brought up to date, church budgets have been underwritten, churches have been renovated, young men have been called to the ministry, many of the hardest sinners in these communities have been saved. I have numerous letters in my files from pastors and boards of stewards speaking in the highest praise of these revivals which have brought a new day to churches that were discouraged or merely marking time in their program. The fact that a number of these revivals were held under the most discouraging conditions conceivable, has convinced me that there is not a church in Methodism where a revival is beyond the realm of possibility.

One of the great needs of Methodism today is a strong evangelistic program, church-wide in its scope, under the direction of the General Commission on Evangelism and the Conference Commissions on Evangelism. We rejoice in the great evangelistic program which has been launched in recent years by the Southern Baptist Church. This great church has in some measure outstripped the Methodists in its evangelistic program. The great emphasis which the Southern Baptists have placed upon evangelism has enabled them to forge ahead numerically, far in advance of the Methodists in the southland. There was a time when the Methodists and Baptists were about equally divided in the South, but the Baptists have far outstripped the Methodists in more recent years.

In our Methodist program of evangelism we need to utilize our evangelists in making it possible for them to go to the barren and needy fields that have not had a revival for many years. We have multitudes of Methodist churches today that are just as needy fields in the matter of evangelism as some of the fields of pagan lands. These churches have reached the state that they will not even attempt a revival effort without some outside assistance and encouragement. In many instances both the pastor and the board of stewards are fearful to bring in an evangelist lest the finances for conducting the meeting might interfere with local finances where there is already a struggle to meet local obligations. These situations can be met by the General Commission on Evangelism or the Conference Commission underwriting the salary and expenses of carefully chosen evangelists, who will enter these needy fields and remain as long as necessary while conducting the needed revival, with the understanding that there is to be no embarrassment on the part of the local congregation relative to the finances of the meeting. Each local congregation where the meeting is held will, of course, gladly make a freewill offering toward the expenses of the meeting. The offering thus taken will not go to the evangelist but to the Commission on Evangelism which is underwriting his expenses. Having this kind of a program means that we must invest some of the general funds which we are raising in the church for promoting revivals of religion. The amount of these funds so invested may be kept at a minimum by securing special donations from our laymen over the church who will gladly invest funds for such a program. No greater investment of funds could be made today on the part of the great new Methodist Church than to invest in a wisely planned program for the promotion of a constructive evangelism within all of our borders. There is no movement that we could launch that will more quickly stimulate and vitalize every other phase of the program of the church, than the promotion of a great church-wide revival.

Methodism stands in a unique position to-

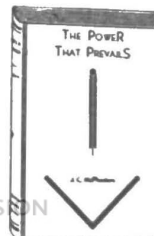
day among the churches of the world. The unification of the three major branches of American Methodism brings to the church a new voice of authority when she speaks forth upon any of the great issues of the day. The Catholic Church has had the advantage of the Protestants in this respect. The unified front of Catholicism has given her an influence in the affairs of the nation, even beyond the proportion of her membership in the total church membership of the nation. This increased influence that now comes to Methodism brings with it increased responsibility. The spiritual heritage of Methodism coming out of the past also adds the weight of her responsibility. These circumstances no doubt thrust upon the Methodist Church both the greatest opportunity and the greatest responsibility that any church has had in modern times. The Methodist Church with her eight millions of members and her twenty-eight thousand ministers can at this time start the spiritual awakening that will become world-wide in its scope if she will again humble herself and pray, and seek the face of our God in travail of spirit for lost souls. For Methodism to do anything less will be the selling of her birthright for a mess of pottage.

All of the new plans, new programs, new theology, and new philosophy without the revival fires of the Holy Spirit have been tried and have proven a failure. There is no need of wasting any more time in weighing them in the balances. They have already been weighed and found wanting. We face the possibility of the greatest spiritual advance of the ages. If we fail to make this advance the whole world will suffer because of our failure. Just now, it is generally admitted, by many secular authorities, that the only hope for dissipating the storm threatening the destruction of civilization, is to be found in a spiritual revival.

The closing session of the Uniting Conference on Wednesday evening, May 10, was an epoch-making event in church history. More than twelve thousand people participated in the impressive ceremonies which pronounced the declaration of union of the Methodist Church. The impressive ceremonies were conducted by fifty bishops, and the nine hundred delegates of the conference. Bishop Edwin H. Hughes, Washington, D. C., delivered the address for the historic occasion. Repeated applause greeted the bishop as he pronounced the Methodists "one people," with a classical eloquence and a spiritual penetration that will not be forgotten by those who heard him. Following the declaration of union by the nine hundred delegates and the fifty bishops with uplifted hands, the choir of two hundred voices sang the "Hallelujah

(Continued on page 7, col. 3)

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THE HERALD PULPIT

PARTAKING OF THE DIVINE NATURE

B. E. Belknap.

Finally, my brethren, be strong in the Lord, and in the power of his might.—Eph. 6:10.



IN this text, St. Paul sums up the whole argument of his letter by which he is making the Ephesians to understand their participation by grace in the power of God; a letter, some parts of which are as deep as the unfathomable depths of the sea. This letter contains illumination of the gifts of Christ and warnings of dire mischief to the soul if not complied with. It is a ministry for soul and body, the reception of which makes one to become strong in the Lord, and in the power of his might. By "in his might" the writer is referring to something to be received from God through Christ, whose power is described elsewhere in the Scriptures as Almighty.

It is very easy for most folk to believe in the unlimited power of the Creator when they scan the vista of the heavens, and try to measure the required might that holds and governs the universe that has held its way in perfect order through aeons of past ages, but there is too much of a tendency to disregard God's testimony of himself, as having the same unlimited power in the spirit realm in his dealing with the souls of men. While human faith, in a large measure, is willing to believe by a past evidence that God can be successful in holding a universe in space, or guiding a star in its orbit, but a soul, that's different; unbelief steps in and puts a check on faith; past records of evidence of God's ability and success in saving, sanctifying and empowering the soul with a conquering, guiding spirit carry little weight with the majority; the testimony of multitudes whose word would be taken in any other matter, is regarded as nil on this most important of all questions; so the unbeliever exclaims, "What! am I to believe that a human being is able to appropriate God's might and power?" Nevertheless, we have God's word in both the Old and the New Testaments declaring this important truth. God's word cannot be broken.

In the 40th chapter of Isaiah God inquires, "To whom then will ye liken God? Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names." In the 29th verse he turns to the real object of his message and says, "He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." The meaning of this prophecy is in perfect accord with the teaching of Jesus. To wait upon the Lord is to pray without ceasing, which is a means of imbibing the Holy Spirit who makes the weakling strong, lifts up the soul as on eagle wings above the sordid, and empowers the being with the abiding victory.

We must keep in mind that, the great display of power in the universe and everywhere around us, is important, only as it

serves to teach us about the strength and wisdom of God. A falling star is of very small moment; but a soul fallen from grace drapes heaven in mourning and sends an only begotten Son to a cruel death, and sends the Holy Spirit down to rescue the perishing, which involves believers in a joint relation where by the power of God is manifest in human beings to carry on in the works of divine grace. God would display his power. God would make known what is the "mystery of the riches of his glory, which is Christ in you, the hope of glory."

"To whom then will ye liken God?" God, whose glorious being and majestic personality are withheld from human vision. St. John, banished to the lonely isle of Patmos, was in the spirit on the Lord's day, and amid many wonderful things the vision unfolded to his startled gaze, he heard behind him a great voice, as of a trumpet; turning about he saw the emblematic form of God and heard his voice, as the sound of many waters, denoting great power. Did you ever hear the voice of many waters? Some years ago I was fortunate in being permitted to hear the sound of many waters. The waters consisted of Lakes Superior, Michigan, Huron, St. Clare, and Erie as they united and flowed together in the Niagara river and leaped over a precipice and fell 162 feet into the gorge below. The railway train stopped for passengers to view the great Niagara Falls; the deep roar of the falling waters that seemed to cause the earth to tremble was a voice of power; a power that is being utilized mostly in the form of electric currents sent out far into that region around about.

What can we say about the power of God's love? We know there is, so to speak, a great ocean of God's love. That voice St. John heard "as the sound of many waters" spoke in denotations of great power, of love so deep, as to be unspeakable; of love so broad, as to take in the whole lost world; love for unlovable, sin-polluted humanity. What could be done about it? Divine love does not love in words, only. God so exalted on the heights of holiness in that realm of purity, by what means could he contact fallen sinful man? How might his power reach down into this dark world of woe? What possible resources could be used to bring the dead in sin to life and lift the soul from the depths thereof, and make over into new creatures of his nature, pure and holy beings for his heavenly kingdom above?

We often sing about the rifted Rock. It was the rifted Rock of Ages over which the mercy of God poured down to this helpless, lost world in cascades of love and power. God came down to electrify and light up the darkened souls of men with the light of life. It was the descent of the Son of God from the heights of holiness in heaven down to this earth, even down to the lowest state of man. It had to be the way of the cross. It was by his shed blood, his dying in our stead, that the channel was opened for the power of God to come down to save. Keep in mind that every one of Christ's followers has within an abiding Spirit, a missionary Spirit which makes every believer co-operative in the Holy Spirit's work.

Psalm 46:4 gives us this beautiful and forceful information; "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most high." Might we, in a word, elucidate

the psalmist's vision. He saw a reverse river flowing back to God, made a swelling current from the "streams in the desert." God's love flowing down and its power manifesting wherever one would drink the cup Christ offers and become a fountain for "streams in the desert." It is the power of the might of God's love that makes the "desert to rejoice and blossom as the rose." That voice as of many waters would reiterate the sweet and gracious invitation to drink the Spirit and be strong. Hear him! "If any man thirst, let him come unto me and drink. He that believeth on me, as the scriptures have said, out of the deep of his life shall flow rivers of living water." Do we really believe this truth? Rivers of the Holy Ghost are sorely needed to deliver this world of humanity out of confusion, pride, greed and hatred as nations face each other with murderous bayonets. Only the love of God in the human heart will sheath the swords and spike enemy guns and bring sweet peace among men.

Do not be deceived. In this New Testament dispensation there is no such thing as holy water with which to be sprinkled, but there is a Holy Spirit to drink and with which to be baptized. What glorious reality is this! To be filled with the Spirit, and baptized with the Spirit, is to be literally immersed in God; and "God is love." It is his divine nature. For this reason to partake of the divine nature is to have the "love of God shed abroad in our hearts by the Holy Spirit which is given unto us." As strange and mysterious as it may seem, remember it is not a matter to understand, but a blessed truth to believe. It is a glorious reality. The Sanctifier of the soul, the Spirit of Christ, the Holy Spirit enters the soul to make it his eternal abiding place. He makes it suitable by casting out every evil and cleansing away every defilement that makes the Christian weak and flabby. God has promised that, if we walk in the light and believe for a complete cleansing, we will have the joy of an indwelling, conquering Spirit; "greater than he that is in the world."

Ever keep in mind that power is given for service. The passenger engine staying in the roundhouse and blowing off steam is not getting anywhere. Tarry for endowment of power from on high, but go, "fire up," move out, lest the Spirit of God depart and you suffer loss.

Asbury College Commencement.

MRS. H. C. MORRISON.



ON June 7 the 49th Commencement exercises of Asbury College were held. The weather was beautiful, the visitors, plentiful, and the atmosphere of good fellowship and cordiality the finest, and all seemed to enjoy themselves to the fullest.

The graduation class was unusually large, there being 113 in the senior class, six from the Theological Seminary, and a number from the music department. The president of the Senior class in making his valedictory address said to Dr. Morrison, "We present to you a class 100 percent Christian." Is not this a remarkable statement, and more re-

(Continued on page 9)

Great Prophecies of Ezekiel.

REV. JOHN F. HARVEY.

III.

"And the word of Jehovah came unto me, saying, Son of man, set thy face against Gog, of the land of Magog, the prince of Rosh, Meshech, and Tubal, and prophesy against him, and say, Thus saith the Lord Jehovah: Behold, I am against thee, O Gog, prince of Rosh, Meshech, and Tubal."—Ezek. 38:1-3. (R. V.).



HE Apostle Paul, writing to Timothy, said: "This know also, that in the last days perilous times shall come." (2 Tim. 3:1). It would seem reasonable to say that today we are living in the most perilous times of the past nineteen hundred years. Perilous for many reasons, but chiefly because of the nervous tension of the nations which the most minute extra strain may cause to break, thereby causing the collapse of a world civilization.

Blind indeed is he who does not recognize this state of affairs. The billows of humanity are raging, and the nations are in distress and perplexity as the Lord Jesus said they would be at the time when his coming was near. The world leaders are like a man groping in a cave of Stygian darkness, seeking to find a way out. With hearts filled with fear and with trembling lips men are asking the question, "What of the night?"

And well they may, for the darkness intensifies. The earth is trembling under the tread of steel clad armies. The sky above is filled with the roaring of machines of destruction and death. Dark indeed are these days to the unregenerate who have nothing but earthly hope. No man knows what a day may bring forth. Hoping for the best they prepare for the worst. Democracy is in the balance. The world is advancing to one-man rule. Mussolini shouts that force must rule. The goose-stepping armies of Hitler are facing the east. Even the United States is perilously near to dictator rule. In all nations can be seen the ominous signs of coming deadly conflict that will drench the earth with seas of human blood.

As much as all desire to see world peace in the midst of this turmoil and confusion, the Bible believer knows that peace can never come on a permanent basis until the heavens open and the Prince of Peace, even the Lord Jesus Christ, comes forth in majesty and power to put his enemies under his feet, and reign and rule over all the earth. He alone has the power to make the adjustments that will insure universal peace when men shall beat their swords into ploughshares and the nations learn war no more.

Mussolini may shout, Hitler may strut, Stalin may shake his fist, while all the rulers of this world may take counsel together saying, "Let us break their bands asunder, and cast away their cords from us," (Psa. 2:3), but, "He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." (Isa. 42:4). The Spirit-born man who knows his Bible is not resting his hope upon, neither is he deceived by, any expressed sentiments of optimism in reference to universal world peace before the coming of the Prince of Peace.

As we continue our study of the great prophecies of Ezekiel we find that chapters 38 and 39 contain inspired revelations of tragic events that will be in the end-time. As a basis of our study of these chapters we should know that from many parts of the Holy Scriptures it is revealed that there will be four great confederacies of nations at the time of the end of this age. While, as now, there will be many alliances of nations, there will be only four confederacies that will play the leading roles in the tragic drama of the end-time. These confederacies will be,

1. The confederacy of the West, or the revived Roman Empire. This confederacy in its final phase, will be under the domination of the Antichrist.

2. The confederacy of the North, of which Russia and Germany will be the major part.

3. The confederacy of the East, known as the "sunrising kingdom."

4. The confederacy of the South, composed of countries south of Palestine.

These confederacies are in the formative period of their preparation today. Some changes in the present alliances of European nations must occur, and, according to God's prophetic word, will occur, before the last act of the final drama of this age is played. For example, there will be no Rome-Berlin axis in that day. Germany never was a part of the old Roman Empire, and will not be a part of that Empire in its final form composed of ten kingdoms. Germany and Russia are today supposed to be enemies, but before the last and fateful battle is fought on the bloody field of Armageddon they will be in alliance forming what is known in prophecy as the confederacy of the North.

With this knowledge it should be interesting to watch the daily developments among the European nations. Out of those developments will come, perhaps very soon, the four great confederacies to which we have called attention. The armies of these confederacies, composed of millions upon millions, will clash in deadly conflict upon the plains of Megiddo, and they will perish in the valley of Jehoshaphat and upon the mountains of Israel. God has spoken. It will surely come to pass. "And this shall be the plague wherewith Jehovah will smite all the peoples that have warred against Jerusalem: their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their sockets, and their tongue shall consume away in their mouth." (Zech. 14:12). It would be well for Hitler, and Mussolini, and Stalin, and every other Jew-hater and persecutor, if they would read, believe, and profit by these warning words of God's prophet.

The prophecies of Ezekiel recorded in the chapters which we are studying, deal with the confederacy of the North, or "the north parts." (Chapter 38:15). The dictator of this confederacy will be "Gog," who is described as the "prince of Rosh, Meshech, and Tubal." (R. V.). This is indeed strange language to us who live today, for there is no ruler by the name "Gog" who is ruling over a country that is named "Magog." Nevertheless, he who is the divine Author of these words, makes no mistakes. There is a country whose modern name is derived from the name used here, and there are cities in that country today that derive their names from the names used in Ezekiel's prophecy. Reading from Genesis 10:2 we find three of these names. "The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras."

Japheth was one of the sons of Noah. When the nations were divided after the Flood, the sons of Japheth moved toward the North and settled in the country we now know as Europe. It is a historical fact that "Magog," second son of Japheth, was the progenitor of the ancient Scythians or Tartars, whose descendants are the Russians of today.

Russia is ancient Rosh; Gog is the "prince of Rosh." "Meshech" and "Tubal" are the ancient names for Moscow and Tobolsk, chief cities of present-day Russia. The International Standard Bible Encyclopedia states: "He (Gog) is the prince of Rosh (Russia), Meshech, and Tubal. His territory was known as the land of Magog, and he was the chief of those northern hordes who were to make a final onslaught upon Israel."

It is a prophetic fact that the last godless dictator of Russia will lead the hordes of the North against the land of Palestine and against the people of Abraham who will have

returned to their land and will be dwelling there in fancied safety, "all of them dwelling without walls, and having neither bars nor gates." (Ezek. 38:11). So Jehovah, addressing "Gog," says; "In the latter years thou shalt come into the land that is brought back from the sword (Palestine) and is gathered out of many people, against the mountains of Israel, which have been always waste." (Verse 8).

Here we have reference to the desolation that came upon the land of Israel because of the persistent sin of Israel, and to the regathering of the Jews and the rehabilitation of the land which is taking place today. Again, Jehovah, speaking to "Gog," says: "And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days." (Verse 16).

Two expressions in this verse should receive careful attention.

(1) "As a cloud to cover the land." This expression is also used in verse 9. "Thou shalt ascend and come like a storm, and shalt be like a cloud to cover the land." No doubt but what this is a prediction of the mighty air force which Russia is organizing today. When these northern hordes march against Palestine their thousands of airplanes will be like a cloud darkening the sky, and their roaring will be like that of a great storm.

(2) "It shall be in the latter days." This indicates the period of time when this prophecy will be fulfilled. In verse 8 the words used are "the latter years." In many parts of the Scriptures these expressions are used, and similar ones such as, "last days," "end of the age," "time of the end." They all refer to the end-time of this dispensation, or age of grace. It will be the time when the wrath of God will be visited upon the nations that forget God and despise his only begotten Son.

Jehovah declares, "I am against thee, O Gog." Why is Jehovah against Gog? Because the last dictator of Russia, as the present one, will be against Jehovah. A volume could be written dealing with authenticated facts of the hatred of the Bolshevik leaders of God, Jesus Christ, the Bible, and their unspeakable cruelty toward all who profess to be Christians. From Lenin to Stalin they have been godless, cruel men. Their official salute is the clenched fist extended toward the heavens. In their efforts to exterminate the Christian religion they have drenched the land with Christian blood.

An official publication of the Soviet Government a few years ago presented a cartoon of a man with a sledgehammer in his hands with which he was striking a caricature of a man named God, and, with an oath, saying, "We have rid ourselves of the Czars of earth, and now we will brain you." Zinovieff, who, before he was shot, was one of Stalin's Inner Circle, is reported to have once said, "We will grapple with the Lord God in due season. We shall vanquish him in his highest heaven, and wherever he seeks refuge, and we will subdue him forever."

Verily, the present-day God-defying rulers of Russia are preparing their country for the part it will take in the last tragic drama of a world in rebellion against God. Is it any wonder that Almighty God, who is thus defied, and whose well-beloved Son is ridiculed and blasphemed, should say, "I am against thee, O Gog."

These godless rulers of Soviet Russia are preparing their country for the judgment of God. Those who defy God, and persist in that defiance in the face of God's mercy and longsuffering, will eventually be visited by the judgments of God. God is indeed "long-suffering, not willing that any should perish," but, on the other hand, "He will not always chide, neither will he hold his anger forever." The day of reckoning is coming, and perhaps not far distant, for those who are today blaspheming the name of God and

(Continued on page 9)

ASBURY ALUMNI PAGE

Containing Contributions from Trustees, Faculty, Alumni, and Students of Asbury College and Seminary. Address Correspondence to Dr. Z. T. Johnson, Managing Editor, Wilmore, Kentucky.

The Necessity of Transformation.

KARL B. JUSTUS.

"And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."—Romans 12:2.

This scripture has a very definite connection with the preceding verse. In that initial verse we find that the master note is voiced in two words, *self-surrender*. This entails a comprehensive, whole-hearted yielding of one's self to the Lord which, Paul claims, is our reasonable, or, intelligent service. In the second verse, we ascertain the major note to be *transformation*. This quite logically follows the first verse because the transforming and renewing power of the Holy Spirit will not be manifested until God evidences a willingness for a complete surrender of self upon the part of the individual.

There are three main considerations, namely, reformation doesn't constitute conversion. A Christian is to be unworldly, and, the foundation of true Christian character is produced by a divine transformation and renewing of the mind. Reformation may be a step toward conversion, but in itself it cannot be the final step in conversion. One of the definitions of reformation is, that it constitutes a "state of change from the evil to the good." This is a step in the right direction, but it cannot be called positive, Christian conversion, evidenced by the fact that you and I know many 'good' men who, in no true biblical sense of the word, can be called Christians. As far as 'good' men go, the rich young ruler was probably far above the average. His testimony to Jesus who, 'looking on him loved him' was, that he had kept the commandments. Yet, though he had religiously conformed to that which was undoubtedly good, it had not sufficed to change the underlying, covetous desire of his heart. He cherished his possessions more than he cherished eternal life, and he went away sorrowful; a good man, but not a Christian.

When one begins to talk of reformation and self-improvement he is within narrow, limited bounds. All of us are the prisoners of habit, and when we try to free ourselves from even the most trivial one, we find ourselves face to face with a task. Of course "we" are always the rare exceptions who, because of our strong and unusual will power, can quit our habits whenever we desire. The amazing thing is we seemingly "never want to," and, in the end, if we make any improvement, it either isn't lasting, or, does not suffice to be called conversion. The Hebrew queries, "Can the Ethiopian change his skin, or the leopard his spots?" Knowing the evident answer to this question, you have a fairly adequate answer as to why reformation is not conversion.

After a man has truly been converted, and become a child of God, the Bible teaches that he is to be unworldly. "And be not conformed to this world" In other words, do not permit your life to be fashioned after the attitudes and actions of this present evil world. As described by Jesus, the present evil world was pictured as a broad way on which there were legions of humanity. In spite of the fact that it ends in death, according to the multitudes that traveled it, he made it evident that, to the worldly eye, this was a popular way. However, the Christian is not to conform to this way, but is to be different and separate. "Come out from among

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them, and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you."

The attitude of this age is 'don't be narrow and bigoted,' but *broad-minded*. When the Church becomes broad-minded in the sense of being worldly it has missed the mark; and, when a Christian permits himself to become conformed to this world, he becomes compromised in his soul. God calls his people to be *not conformed* in word and thought, or, deeds and life, to this world, nor to the sinful imitation of any of its worldly customs. Many people in the church today are luke-warm and compromise with sin because, like Demas of old, they "have loved this present world" more than they have loved God, and thus compromising their convictions, have left and forsaken their first love.

It seems as though many professing Christians find pride in seeing how nearly they can be like the world and still keep a spark of the grace of God in their hearts. So long as you are sane and sensible in your religion, the farther you keep away from the line of demarcation, and the more Godlike you will be.

True Christian experience is produced by a transforming, regenerating work of grace in the human heart, made possible by the blood atonement of Jesus, and made effective by the Holy Spirit. Only by a new birth, can a man become a real Christian. Paul says, "Be ye transformed by the renewing of your mind." Perhaps this transformation can be even better understood by the word 'transfiguration.' This can mean nought else than that the true Christian is a "new creature in Christ Jesus." If properly spoken of, he is neither designated as broad-minded or narrow-minded, but as *Christ-minded*.

When Paul said, "Let this mind be in you which was also in Christ Jesus," he was presenting the controlling and motivating factor for a transformed life. If then, one who professes the holy name of Jesus, can spend his time at the card table or on the dance floor, and now and again chance his money away in a drugstore slot machine, or read habitually trashy literature, and once in a while take a drink for the sake of sociability, and consistently spend his time in the theater without these things being wrong, there is one ques-

tion I should like to ask him! *Are these things sanctioned by the mind of Christ?* Does his mind control you to do these things? Do these things improve your Christian character, and make you holy? If not, you are conforming to this world, and you have not been truly transformed, nor does the mind of Christ dwell in you.

The mind plays a very important part in one's life. "Be transformed by the renewing of your mind." You must become the possessor of a new set of convictions, something a lot of Christians do not have, but desperately need. If sin doesn't stir within you holy convictions against it, you need more of God.

The Bible says, "As a man thinketh in his heart so is he." Our characters are made and our lives motivated by our estimates of good or evil. If a man would be changed in his life, the deep convictions of his mind must be changed. If you and I really believed what we say we believe in reference to God and Jesus, we wouldn't be the kind of people that most of us are. *Truth believed may reform us, but truth received will transform us.*

When a man thinks differently he will live differently. If the Holy Spirit has transformed us by renewing our minds we are Christians. This is not the work of a moment and doesn't happen in some midnight dream. The conversion may be instantaneous, as thousands can testify to, but the transformation, which is always going on, into the likeness of Christ, is the work of time. As a man applies himself unto being more like God the transformation will be more and more recognized, and at the same time, he will be less like the world.

The result of the foregoing transformation will be the increased power of perceiving what the will of God is. Knowing God's will is a tremendous boon to living a Christian life, that is, if one applies himself to the revealed will of the Lord. The more we are like him, the easier it is to know and "prove what is that good, and acceptable, and perfect will of God."

A Student Speaks.

Dear Dr. Morrison:

I can truthfully say that this first year in the Seminary has meant more to me than all four years spent in the College, and they were wonderful years. I can notice the difference in my preaching, and in depth of spiritual thought. I know that I'm more firmly established in my Christian philosophy of life than ever before. My instructors have helped make the Scriptures more wonderful, real and forceful than ever before. I thank God for what Asbury Seminary has already done for me and look forward to the next two years being even greater than this one has been.

I am pastor of four churches on the Preachersville Circuit, of the Kentucky Conference. At each point I am planning a two-weeks' revival, and longer, if God so leads. These revivals will be in the out-of-doors, with the skies for a roof. We have no electric lights on the work so I am using kerosene torches and Coleman pressure lamps. It is the first time in the history of three of the churches that out-of-door revivals have been conducted, and the first time since 1885 at one of the churches. I am looking forward to a great summer among my own people of the Kentucky hills. It will be impossible to drive

For ever most of the hill roads so I'm riding the circuit on horse-back, visiting every home. In each home I'm inquiring of the soul's needs, reading the Word of God, praying for the folks, passing out tracts, and inviting them to our open-air revivals. I'm going to have a great time in the Master's work this summer. I also will assist in several revivals in county-seat churches.

Many of the Asbury preachers have similar slates for the summer, and will do a great piece of work to the glory of Christ in God, and will attract young Christian men and women to Asbury College and Asbury Theological Seminary. We students love and appreciate you and "Aunt Bettie," both for what you are and stand for, and for what you've done for us. I, for one, with God's help, will stand true to God's trust.

All for Christ,

L. D. SMITH.

"Water, A Symbol of the Holy Ghost."

(A sermon in condensed form, as preached by Rev. Charles Dunaway, August 4, 1938, at Camp Sychar, Mt. Vernon, Ohio.)

"He that believeth on me, as the scripture hath said, out of his inmost being shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" John 7:38, 39.

There are many symbols in the Bible for the Holy Spirit, such as fire, oil, a dove and water. All of them bring us a certain aspect or phase of his work. There are several ways in which water as a physical substance is symbolical of the work of the Holy Ghost. First, water is a cleanser. The Psalmist cried out, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." Ezekiel gives us the promise that "I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you."

The Holy Spirit is the active agent in the cleansing of our hearts and the applying of the blood. Sometimes we may ask ourselves if there is anything wrong with our lives. If we seek earnestly for the Holy Ghost he will reveal to us what is wrong with our lives. Floods wash away filth; what we need is a spiritual flood to cleanse and purify our hearts from sin, and the principle of sin.

In the second place, water satisfies. When a person is physically thirsty nothing but water satisfies. There may come temporary relief by partaking of beverages of one kind or another, but there is no permanent slaking of thirst without a cool, refreshing drink of water. The spiritual analogy is evident. People may, and have, tried everything else in the world to secure satisfaction of soul, but there still remains that "heart thirst." We may have the first cabin on the "Queen Mary" and tour the world, see all the sights of many lands, and taste of many pleasures and yet come back home with dissatisfaction written all over our countenances. Houses, fame, honor and wealth cannot satisfy our souls. We were made for God, and we will not rest until we rest in God. Are you thirsty and dry? Come to the waters that are without price, and receive real relief and satisfaction for your spiritual thirst.

Again, water refreshes. Water puts new life into everything. In the prophecy of Ezekiel, chapter 47, we read of a river that deepened and widened as it flowed on its way. It blessed wherever it went. There can be no stagnation nor formality when the Holy Spirit comes in to abide in the believer's heart. In far too many instances we in the churches have dried up. The old sign that used to grace some of our stores, "Dry Goods and Notions," might well be placed over some of our churches.

Finally, water enriches and fertilizes. We may have a piece of land highly prepared, and excellent seed sown in it, but unless there

comes upon it the blessing of water through rain or irrigation there will be no harvest. This comparison is true, spiritually. We may have elaborate form and ornate ritual, a highly educated ministry and beautiful churches and equipment, but unless we have the enrichment of the Holy Spirit our altars will be empty. Christ cursed a barren fig-tree, and we are in danger of coming under the same condemnation unless we allow him to enrich our lives by the presence of the Holy Spirit and go out to bring forth fruit. The Psalmist gives us the picture of a fruitful life in the first half of the first Psalm—"like a tree planted by the rivers of waters . . . bringeth forth fruit." It was said of Phillips Brooks that, he was a "water-main" attached to the reservoir of God. We may not be main lines from the reservoir, but we can be small spigots giving out the water of life after we have received it from above.

CLYDE R. WENDELL, Reporter.

The Value of Health.

WALTER E. ISENHOUR.

Of all values for time and eternity the greatest is salvation; next to salvation is health. The great majority of people seem more careless in regard to the salvation of their souls than anything else; and the next greatest carelessness is toward their health. It is not that people mean to be careless in regard to salvation and health, but they "take it for granted" that all is well.

It is a fact that multitudes of people are absolutely destroying their health, little by little, through evil, bad, ruinous habits. They give place to appetite, or to the gratification of appetite, and oftentimes that which is abnormal to the undermining of their health and strength. This may be done so gradually until it is hardly perceptible for a long time, and then when many wake up to the fact that health is gone through habit, it is too late to have it restored. The habit has brought on disease that is incurable, consequently, they go to the grave too soon.

It is a great thing to use good common-sense in all things. Anything that is out of the line of nature will prove injurious to the health, also to the morals and to the soul. Whatever is not food for the body, with which to strengthen and sustain, will injure. That is why tobacco, alcohol, dopes or all kinds, and even very strong coffee, is highly injurious. It stimulates and overworks the heart and vital organs, or gradually poisons, injures and kills. God never intended that men put into their bodies that which is poisonous, injurious, hurtful and destructive.

Some people treat their automobiles far better than they treat their bodies. They want the best of oil, grease and gas for their cars, and see that they are kept in good running condition, but they give little thought to their bodies and their health. They wouldn't throw sand into their automobile engine, because it would ruin it, but they put alcohol, beer, dope, nicotine, etc., into their stomachs. What sand would be to the engine of your automobile, alcohol, and these poisons, are to your body in a large measure. They kill and destroy.

REQUESTS FOR PRAYER

Rev. Paul Pappas, one of our faithful evangelists, is in the Veterans' Hospital, Memphis, Tenn., afflicted with arthritis. He asks The Herald permission to remember him in prayer.

OF ASBURY THEOLOGICAL SEMINARY.
Prayer is requested for a community to be visited by a great revival, and that the young people may be brought to Christ.

Pray for a sister who has become deranged, that she may recover and be able to rear her children.

Pray for a revival at Spring Hill Methodist Church, and for a boy who has been ill for some months, to be restored to health.

(Continued from page 3)

Chorus." The peroration of the address of Bishop Hughes was a fitting climax to the great history making conference. In his concluding paragraph Bishop Hughes said:

"Is it any wonder then that we have been lifted toward a seventh heaven, that we have known something more of the mystical glory wherein one declares:

"I looked and behold there was a great host whom no one could count, from every nation and people and tribe, standing before the throne and before the Lamb clad in white robes, with palm branches in their hands and they cried with a loud voice, 'Saved by our God who is seated on the throne and by the Lamb!' And all of the angels surrounded the throne and the presbyters of the four living creatures, fell on their faces before the throne, worshipping God, and crying, 'Even so. Blessing and glory and wisdom, thanksgiving and honor and power and might be to our God for ever and ever! Amen.'

"This matter is to sacred for any literary climax. We must now transfer it to the rhetoric of action. We have been on the Mountain of Transfiguration where we have met the Law-Giver, and the prophet, the Master himself. John Wesley said, 'We must not build tabernacles.' Our hosannas must not yield to misgiving. We should go forward into the mightiest and most constructive movement that Methodism has ever promoted in the name of Christ. We must say to sinners of whatever kind that we know a saving name. We must pray, and pray, and pray. We must evangelize, and evangelize, and evangelize. We must carry a throbbing gospel beyond all rivers and plains and deserts and mountains and oceans. In the ceaseless program of redemption, inspired by our Lord, we must go on with the proclamation of grace until the last rebel against the infinite mercy of the Most High lays down his arms of mutiny and cries out, 'Nay, but I yield, I yield, I yield. I can hold out no more.' "All of this we do for the dear Redeemer's sake. Amen."

THE END.

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(Continued from page 1)

They have two splendid buildings situated in the residential part of the city in a square covered with majestic forest trees. I at once felt the spiritual atmosphere of the place. There was dignity, with simplicity, Christian courtesy, excellent order and every evidence of true piety and genuine earnestness in the work of this institution.

The President is Rev. J. E. Ramsmeier, as pleasant Christian gentleman as you will meet anywhere, loved and honored by the officials and students of the school. He has been at the head of this institution more than thirty years. He is one of those intelligent, devout leaders who does not need or undertake to drive; he hardly needs to say, "Follow me," but goes along so wisely, so kindly, and yet true to his convictions and the leadership of his Lord, that the people delight to follow him.

I was present on the evening the graduation class gave their entertainment. The music and singing were of a very high order. I think practically all of the class are preparing for direct Christian service; many of them for the mission field. The officials, faculty, and all whom I met impressed me with their intelligence, devotion and the concentration of their thought and purpose for the ongoing of a true evangelism. As I understood them, they are loyal to the Bible teaching of full salvation from sin through the atonement made by our blessed Lord and Savior. It was refreshing to spend a delightful evening with these good people and speak to them in their vast church auditorium which was packed with people, floor and gallery. I came away with a profound sense of gratitude for so devout and earnest people consecrated to the spread of the gospel throughout the world.

H. C. MORRISON.

Asbury Theological Seminary.



THE HERALD readers are aware that Asbury Theological Seminary is connected with Asbury College, located at Wilmore, Ky. They will be interested to know that for the school year of 1938-

39 we enrolled 73 students in the Seminary;

they came from 22 states and 3 foreign countries, representing 11 different denominations; all of them working together in beautiful harmony, and in thorough sympathy with the Wesleyan interpretation of the scriptural doctrine of full salvation, reaching from the universal sinfulness of the race up to free grace promised in the Holy Scriptures through Jesus Christ, including the Bible doctrine of sin, repentance, regeneration, the carnal nature, its crucifixion in sanctification, growth in grace, and a ministry offering to all men a crucified, risen, glorified and interceding Christ.

This school of theology lays great emphasis upon the person and offices of the Holy Spirit in conviction for sin, regeneration, sanctification, abiding and empowering for service. We are thankful to have students from so many states of the nation and from foreign countries, of so many different churches, who are going out into the world with a message of full salvation.

We feel that we are just in the beginning of the building of a great Seminary that will be true to the teachings of Christ, the prophets, the apostles, John Wesley, and the fathers and founders of Methodism. Trusting in God, we are not uneasy with reference to a field of service for the young men who are students in the Seminary here. Doors are open for them. Sad to say, there are many churches that hear very little of regenerating grace and sanctifying power. There is hungering and thirsting throughout the land and around the world for the Gospel which is the power of God unto salvation.

The number of students is not quite as large as last year, this small falling off being due to several factors we might mention. The M. E. Church lifted its standard of requirement, which admits only students from fully accredited theological seminaries. Because of our limited means we have not yet been able to become a fully accredited seminary. Our graduating class is the smallest this year that we have had in a number of years; which is accounted for by the fact that we now have a full *three years' course* of theology, which change reduced the number of our graduates for this year.

Some of the regular church seminaries are heavily endowed and are able to give very strong financial inducements to theological students. If we were able to offer young men desiring to prepare for the ministry three and four hundred dollars, as some of the seminaries do, we could easily have crowded halls. About the only financial inducement we can offer is free tuition which is provided by friends who make a donation of amounts sufficient to pay the tuition and fees of the theological students. My wife, Mrs. Morrison, has been very successful in securing a number of scholarships from our devout friends who very much desire a ministry taught in a school in thorough harmony with the teachings of the Holy Scriptures and the Wesleyan interpretation of the same.

We believe that there is no one thing more important in the educational life of our nation today than a theological seminary in teaching, life, and experience in perfect harmony with the teaching and spirit of John Wesley and the fathers and founders of the Methodist Church. It is our full purpose, by the grace of God, to build up such a seminary. If we succeed in this worthy enterprise we shall doubtless be the only theological seminary in the United States, perhaps in the world, of that character. Because of the requirements of united Methodism, which opens its doors only to graduates from fully accredited seminaries, some of our friends have suggested that we give a seminary course of two years, then let our students go for one year to some accredited seminary which will secure our students open doors to the annual conferences of Methodism.

We are not at all inclined to pursue that course. It is our purpose to build up a regular three-years' course of study and trust

God, who has called the young men into the ministry who come to us, to find open doors for them. The truth is, there are hosts of people in Methodism who greatly desire a ministry free from the taint of modernism and thoroughly in harmony with the Wesleyan interpretation of the Scriptures, both in doctrine and experience. We hardly think there will be found a way to prevent our graduated students from getting to these people with a full salvation message.

The activities of the student body in the Seminary this year have been most interesting and satisfactory. Quite a number of our students have regular appointments to small circuits where they have preached with great joy and fruitfulness, as well as appreciation by the people in the community where they have carried their gospel message. Many of those who do not have regular appointments have gone out and preached in missions, on the streets; they have held many revivals and have seen a large number of souls converted and sanctified.

We believe there is in this country a host of Methodist people absolutely true to the fundamental doctrines faithfully proclaimed by the founders of the church, who will sustain this institution of learning and will see to it that our students have a place to deliver their gospel message. It is our desire to turn out a class of men so well trained, so devout, so zealous, so cultured, and spiritual that they will appeal to the powers that be, as well as to the multitudes, and that they shall find open doors for service.

We are hoping that among our HERALD readers there can be found a hundred persons who will be willing to give to this good work \$85.00, which will pay the tuition and fees for a full year for a worthy young man preparing for the ministry. Here is an opportunity to place some of your tithe money to the very best advantage, and I am appealing to our holiness people who believe and hold steadfastly to the Wesleyan interpretation of the Scriptures of full salvation to sympathize with and help us here in this great work. Our minds are made up, our hearts are fixed, and we believe the Lord is with us and that we are working with him for his glory and the salvation of a multitude of people.

I am fully persuaded that if the readers of these lines could know the young men we have preparing for the ministry, their consecration, zeal, and their activity in evangelistic work on Sabbath Day, Christmas, Thanksgiving and all times that offer an opportunity for them to get out and touch the people, they would not hesitate to give us liberal support in our great work. Send your donations just as soon as possible to Mrs. H. C. Morrison, Box 774, Louisville, Ky. We want these donations now so that when young men inquire for admission to the Seminary, who are not financially prepared to take advantage of this excellent school, we can render them some assistance. Do not send your donation for this purpose to Wilmore, but send it to Mrs. H. C. Morrison as above suggested. If you are not prepared to send the money now, write and let my wife know that she can count on you to take one or more of these scholarships for our young preachers.

Before these lines were printed there was response from one person to send to my wife a check for \$85.00. Now, my dear friends, let us hear from you. If there are those who cannot send the amount mentioned, send in your donation and it, added to others, will enable us to give help to worthy students. Pray that the blessing of God may rest upon us and that young men educated in this Seminary may go out with an intelligence and a zeal that will make them fruitful in the service of our Lord in the winning of their fellowbeings to Christ, and that they may be able to lead many of the Father's children on into the blessing of sanctifying grace and power.

Attached to this editorial I give the re-

port of the work of the students in the Seminary and College during the present school year which will give the readers of THE HERALD some idea of the influence that goes out from this center of education and spiritual life. With the continuation of this activity, the blessing of God is bound to follow.

MINISTERIAL REPORT.

It is customary to make an annual report of the various works done by ministerial students in Asbury College and Asbury Seminary. The following report is a conservative estimate of the work done. All figures are approximate and not absolutely accurate.

Every Sunday about 94 students travel 2100 miles to 37 missions or churches. There are 54 missions or churches but some of the points on the charges have preaching services only every other Sunday. These students minister to approximately 2000 people in the church services and to 2200 in the 32 Sunday schools. There are 17 prayer meetings held with a total attendance of 475. Over 500 young people attend the 21 Young People's services. About 4400 homes have been visited and 490 persons have been saved, sanctified or reclaimed. Twenty-six revivals have been held during the school year at the different missions or churches.

Another phase of student preaching is the jail, reformatory, and hospital work. Services are held every Sunday in the Jessamine County Jail at Nicholasville, Ky. One Sunday a month services are held for the 75 or 100 inmates of the County Jail in Lexington, Ky. About 40 or 50 lifted their hands for prayer for their salvation each time. Twice a month another group holds services in the City Jail at Lexington where about the same number are imprisoned. Many of these also request prayer. Two Sundays in the month about 500 boys and girls are ministered to in the Greendale Reformatory, and many lift their hands for prayer. One Sunday a month services are held in the wards of the City Hospital of Lexington. It is impossible to do personal work in these places and therefore difficult to determine the work accomplished. Only God can determine the help given to these needy people.

The Saturday night Street Meetings this Spring have been the best ones held for several years. Thirty-two meetings have been held in Danville, Nicholasville, Harrodsburg, Versailles, Lancaster, Lexington, and Wilmore. God has been wonderfully blessing and five have been saved and five have been reclaimed in addition to a large number of requests for prayer. One Saturday evening nine carloads of students went out to sing and give their testimonies.

A number of Seminary students lead singing and preach in revivals during the school year. No attempt was made to get a report from all of these but one student reported 100 saved and 50 sanctified under his ministry. One student built a little church about 16x20 costing more than \$150.00. Others have painted the buildings and made improvements.

Asbury is blessed with a number of quartets; four male quartets and a girls' trio go out on week-end trips. The past year they have visited more than 400 churches and held more than 500 services. The total mileage for the group each Sunday is about 1400 miles. On an average 1500 people hear these singers each Sunday. About 200 have been definitely blessed in these services and over a thousand hands have been lifted in prayer.

Every Sunday morning about 50 students meet for 45 minutes in a Christian Workers' Prayer Meeting. Part of this time is spent in prayer for God's blessings on those who go out and do the Lord's work on Sunday. This meeting is a spiritual feast and is rapidly becoming known as one of the best prayer meetings on the campus.

The attendance and spiritual atmosphere of our regular Friday evening Ministerial meetings have been very good. The last half

of this year we have tried to make the meetings not only inspirational but also very practical and instructive. Some of the subjects and speakers were as follows: "Pastoral Visitation," by Dr. Wiseman, "The Pastor as Shepherd," by Dr. Warner P. Davis, "Saving the Revival," by Dr. Morris, "Preacher and Preaching," by Dr. Hodgins, "The Preacher as a Thinker," by Dr. Reynolds, "Personal Work at the Altar," by Dr. Puntney, "Evangelism," by Dr. Andrew Johnson. Dr. Morrison gave us advice on several evenings as only Dr. Morrison can give to young preachers. We feel that this work has better prepared us for the great work of the Christian ministry.

ALBERT STEINER,
Superintendent Missions.
KENNETH BIRNEY,
Pres. Ministerial Association.

King George and Queen Elizabeth.

The King and his Queen in visiting Canada and the United States have made a very favorable impression, both upon Canadians and Americans. They have strengthened the bonds that bind English-speaking people into more sympathetic harmony. Their attitude and the atmosphere in which they move are democratic and fraternal in the best sense.

Great Britain, with her outlying colonies which have become in themselves, a powerful nation, and these United States, stands for the liberties of the people, the freedom under law for the individual, and for world peace. The American and English people do not desire war; they have nothing to gain and everything to lose, by such war as we are bound to have, if war should break out among the nations of the world. The conflagration would be so great that hardly any nation would escape the conflict if the first fatal shot should be fired. The responsibility of firing such a shot in its fearful influence upon civilization, is beyond computation.

It is to be hoped that this visit of the King and Queen of the British Empire will mean a closer bond of friendship between these two great democratic nations. The fact should not be forgotten that we have in this nation, and have had from the beginning of the settlement of this country, excellent people from other nations, especially Holland and Germany. We also have peoples from other nations of the earth and we are under obligations to God and humanity to use all of our influence for the preservation of peace and goodwill among men. We believe this good King and his worthy Queen will leave our country most favorably impressed with the enthusiasm with which they have been received, the courtesy and affection with which they have been treated, and that their visit to Canada and this country has been timely and wise. We believe it would be a good thing if leading representatives of many nations could visit us and be received with every mark of kindness and goodwill. Why not be neighborly and cultivate among the nations of the earth a spirit of common interest and goodwill that would make destructive wars impossible.

H. C. M.

(Continued from page 4)

markable that every one who graduated was a follower of the Lord Jesus.

Dr. J. L. Brasher preached the opening sermon on Friday evening to a large and appreciative audience. Saturday morning, Dr. John Owen brought the message, while Bro. Ruth gave an interesting Bible reading at 8:30 A. M. Brother Joseph Smith came on for the Bible reading after Brother Ruth left, which was an interesting hour of Bible study and good fellowship. Dr. J. C. McPheeters, President of the Board of Trustees, conducted the Praise service on Sunday morning, in which many took part giving their testimonies as to the Lord's dealings with them. Dr. McPheeters lives across the

continent, but he is very faithful to come to every Commencement and lend his valuable help and counsel for the ongoing of the great college which is cosmopolitan in its patronage and output.

The Baccalaureate sermon was delivered by Dr. J. S. Smith, pastor of First Methodist Church, Birmingham, Ala. He also received the honorary degree of D.D. from Asbury Theological Seminary, which we feel honored in conferring upon so worthy a representative in the Lord's vineyard. In the afternoon the large Chorus Choir rendered the Holy City, by Gaul, and it was most beautifully sung and thoroughly enjoyed by those who were privileged to hear it.

In the evening the Commencement exercises of the Theological Seminary were held, the sermon being preached by Dr. H. C. Morrison, President of the Seminary. This is always a service of unusual interest when our preacher boys receive their B.D. degrees and go forth to render valiant service for their Lord and Master.

On Monday the Board of Trustees had their annual meeting and reported a most delightful and harmonious session. The members of the Board are very faithful in their attendance upon this session, some of them coming as far as Texas to share the responsibility of the management of the school, many of the Board being Alumni of Asbury College.

Monday morning we had the privilege of hearing an address by Dr. R. G. LeTourneau, a noted Christian business man who shows by his life as well as words, that he places Christ first in all things. He gave us some of his remarkable experiences of the way the Lord has dealt with him in his religious experience and in his business transactions. Every one was delighted with his genial manner and wholesome spirit.

Another special feature of the occasion was an address by Bishop J. Waskom Pickett, of India, who 32 years ago went from Asbury's halls to do service for the King. He has had remarkable success in his field of labor and, in addition to his many clerical duties, has written several books. In the evening of Monday Brother John Thomas, a lovable soul, brought a good message and had a splendid altar service at the close.

Dr. Thomas S. Brock, of Trenton, N. J., District Superintendent, and also a member of the faculty of Temple University, Philadelphia, brought a most inspiring address on Alumni Day, and also made a most interesting talk at the Alumni banquet Tuesday evening. His charming wife accompanied him, and won our hearts. Rev. T. M. Anderson brought the message in Hughes Auditorium on Tuesday evening.

Wednesday was the great day of the feast, when 113 graduates received their A.B. degree. The address was delivered by Dr. H. L. Donovan, President of Eastern Kentucky State Teachers College, and was enjoyed by the large concourse of friends assembled to witness the closing of another eventful year at Asbury College. We praise the Lord for the guiding hand that has brought us safe thus far, and go forward trusting him to direct the future of the great institution whose products are scattered around the world. Many returned missionaries were present and had the joy of mingling with friends of bygone days, which was of mutual interest to all concerned. We thank the Lord for what he has done for Asbury in the past, and for what he is going to do in the days that lie ahead. Keep on praying for this great school, that God may have his way in its management and output.

(Continued from page 5)

of Christ, and who have slaughtered millions of his people. The form which that reckoning will take we shall see as we study the next chapter of Ezekiel.

OUR BOYS AND GIRLS

RUSKIN'S TRAINING.

When I was a child my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart.

I have next with deeper gratitude to chronicle what I owe to my mother for the resolutely consistent lessons which so exercised me in the Scriptures as to make every word of them familiar to my ear in habitual music—yet in that familiarity revered, as transcending all thought, and ordaining all conduct.

This she effected, not by her own sayings or personal authority; but simply by compelling me to read the book thoroughly, for myself. As soon as I was able to read with fluency she began a course of Bible work with me, which never ceased till I went to Oxford. She read alternate verses with me, watching, at first, every intonation of my voice, and correcting the false ones, till she made me understand the verse, if within my reach, rightly and energetically. It might be beyond me altogether; that she did not care about; but she made sure that as soon as I got hold of it at all I should get hold of it by the right end.

In this way she began with the first verse of Genesis, and went straight through, to the last verse of the Apocalypse; hard names, numbers, Levitical law, and all; and began at Genesis the next day. If a name was hard, the better the exercise in punctuation—if a chapter was tiresome, the better lesson in patience—if loathsome, the better lesson in faith that there was some use in its being so outspoken.

After our chapters (from two to three a day, according to their length, the first thing after breakfast, and no interruption from servants allowed—none from visitors, who either joined in the reading or had to stay upstairs, and none from any visitings or excursions, except real traveling,) I had to learn a few verses by heart, or repeat, to make sure I had not lost something of what was already known; and, with the chapters thus gradually possessed from the first word to the last, I had to learn the whole body of the fine old Scottish paraphrases, which are good, melodious, and forceful verse; and to which, together with the Bible itself, I owe the first cultivation of my ear in sound.

But it is only by deliberate effort that I recall the long morning hours of toil, as regular as sunrise—toil on both sides equal, by which, year after year, my mother forced me to learn these paraphrases and chapters (the eighth of 1 Kings being one—try it, good reader, in a leisure hour), allowing not so much as a syllable to be missed or misplaced; while every sentence was required to be said over and over again till she was satisfied with the accent of it. I recollect a struggle between us of about three weeks concerning the accent of the "of" in the lines—

"Shall any following spring revive
The ashes of the urn?"—

I insisting, partly in childish obstinacy and partly in true instinct for rhythm (being wholly careless on the subject of urns and their contents), on reciting it with an accented "of." It was not, I say, till after three-weeks' labor that my mother got the accent lightened on the "of" and laid on the ashes, to her mind. But had it taken three years she would have done it, having once undertaken it.

And truly, though I have picked up the elements of a little further knowledge—in mathematics, meteorology, and the life, in after life—and owe not a little to the teaching of many people, this maternal installation of my mind in that property of chapters I count very confidently as the most precious and, on the whole, the one essential part of all my education.—John Ruskin.

Dear Aunt Bettie: Will you let a girl from Virginia join your happy band of boys and girls? This is my first letter and I would like to see it in print. Father takes The Herald and I enjoy reading page ten. I'm nine years of age. My middle name begins with L and ends with E. I have two brothers and two sisters living, one sister dead. I am expecting to meet her up in heaven. I go to the Methodist Church. Our pastor is Rev. G. M. Bell. I hope Mr. W. B. is out fishing when this letter arrives.

Margaret Dean,
Box 202, Elkton, Va.

Dear Aunt Bettie: Will you let a girl from Georgia join your happy band of boys and girls? I go to Sunday school and church every Sunday. Mr. Claude Rainwater is our teacher, Rev. R. L. Parker is our pastor, and my father is superintendent. I am five feet, four inches tall and weigh 110 pounds. I have black hair and blue eyes. I am sixteen years old. I go to Douglas county high school. I am in the eleventh grade. Have I a twin? This is my first letter and I hope to see it in print. I will answer all letters received and exchange snapshots.

Mary McKown,
Douglasville, Ga.

Dear Aunt Bettie: This is my first letter to The Herald. Grandmother takes it, and reads page ten to me. I am a little boy seven years old, and my birthday is August 2nd. I have brown hair, blue eyes and fair complexion and am in the second grade in school. I go to the Baptist Tabernacle Sunday school and my teacher is Mrs. Broome. I like her very much. I have a large yellow cat for a pet, named Tom. We have good times playing together. Please print my letter, for I want to surprise my Mother and Daddy.

Donald E. Mowery,
5001 16th Ave., Chattanooga, Tenn.

Dear Aunt Bettie: Would you let a New Mexico girl join your band of girls and boys? I haven't seen any letters from Moriarty. This is my first letter and would like to see it in print. I have brown hair, blue eyes, wear glasses, weigh 85 pounds and am five feet tall. My birthday is August 11. Have I a twin? If so, I would like for them to write to me. I go to the Methodist Church and Sunday school. I was converted during the summer. I am thirteen years old. I would like to get letters from all of the boys and girls.

Frances Gloss,
Moriarty, New Mexico.

Dear Aunt Bettie: May I enter into your joyful group of boys and girls? I am sixteen years old. I haven't found a twin but would like one very much. I am small, only four feet, eleven and a half inches high, and weigh 98 pounds. I have blue eyes and naturally curly hair. I have many Christian friends but would like more. I read The Herald when a friend gave it to me and like it very much. I would like many pen pals and promise to answer all letters.

Margaret De Lamater,
Rt. 3, Norwalk, Ohio.

Dear Aunt Bettie: Please let another Kentucky girl join your happy band. I am eleven years old, four feet, three inches high, and have brown hair and eyes. I weigh 60 pounds. My birthday is Tuesday, Feb. 7. Have I a twin? If so, please let me hear from you. I am a Christian. Father is pastor of the Nazarene Church at Science Hill, Ky. I will try to answer all letters I receive.

Mary Alice Clark,
Science Hill, Ky.

Dear Aunt Bettie: Will you let a Kentucky farm girl come in for a little chat? I won't stay long. Mother has been taking The Herald for a long time and I always read page ten.

I hope that these few lines will be like a grain that is planted in the soil, grow up and put forth more grain for there is nothing I enjoy better than having a lot of friends and receiving letters from them. I am five feet, nine inches tall, weigh 143 pounds, fair complexion, dark hair and gray eyes, twenty-two years old. I promised I wouldn't stay long, so I will wave good by and step out hoping to be showered with letters, and I will try to answer all.

Eupha Dill,
Rt. 2, Elkton, Ky.

Dear Aunt Bettie: Will you let a little girl from Mississippi join your band of boys and girls? I am ten years old, red hair, with blue eyes. My birthday is December 18. Have I a twin? Dad knows you and Doctor Morrison. I have a brother that finished at Asbury College in 1931. He is preaching in Greenup, Ky. We take The Herald and intend to continue taking it. Page ten is my favorite page. I would enjoy receiving letters from your happy band. I am a member of the C. M. Church.

Nina Ruth Loper,
Stratton, Miss.

Dear Aunt Bettie: I should like very much to join your happy band of boys and girls. I read your paper and like it fine. I am a member of the Missionary Baptist Church, but I also attend the M. E. Church. I have been a Christian for several years. Pray that I may be found faithful and be a soul winner. I was twenty-three years old the 29th of December. I have light brown hair, blue eyes and light complexion, weigh about 138 pounds. Do I have a twin? As this is my first letter to your paper I should like to see it in print. I will answer all letters received.

Lillian M. Parker,
Sarton, W. Va.

Dear Aunt Bettie: Would you let a Tennessee girl join your happy band of boys and girls? I am a Christian. I realized my soul's need and opened the door of my heart and life. I am fourteen years old. My birthday is July 21. Have I a twin? The color of my hair is brunette, I have blue eyes, fair complexion, weigh 115 pounds and am five feet, eight inches tall. I go to school and am in the eighth grade. My teacher is Mr. George Johnson. I enjoy going to school and I have a good time. My classmate is Alene Teague.

Virginia Grimsley,
Rt. 1, Box 54, Scotts Hill, Tenn.

Dear Aunt Bettie: Can you let a Michigan girl join your happy band of boys and girls? I am twelve years old, my birthday is October 18. I have dark brown hair and have grayish blue eyes. Have I a twin? My hobbies are reading and drawing, and I also like music. Can you guess my middle name? It begins with M, ends with I, and has seven letters in it. As this is my first letter I would like to see it in print. The letters will be welcomed by

Frances M. Vickery,
Rt. 3, Leslie, Mich.

Dear Aunt Bettie: I haven't seen any letters from Madera, Calif., so I'd like to see this in print. I have light brown hair, gray eyes, and I'm five feet tall. My birthday is October 1. Have I a twin? I am sixteen years old. I play the piano and like it very much. I am a Christian and go to Sunday school and church as much as I can. I had the infantile paralysis when I was two years old. I have to wear a brace on my right leg, but I get along fine. I'll answer all letters, so come on cousins, let the letters fly to

Ione Scheffing,
Rt. 3, Box 61, Madera, Calif.

Dear Aunt Bettie: May a Kentucky boy join your happy band of boys and girls? Mother has been taking The Herald for several years. I sure enjoyed the story, "I Remember." I am a member of the Methodist Church. Rev. J. P. Embry is our pastor. We like him fine. I attend Sunday school. Mr. R. H. Brooks is our superintendent. I am thirteen, and in the seventh grade. My birthday is July 7. Do I have a twin? If so,

Gospel Tents

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please write. Can you guess my middle name? It begins with M and ends with N, and has eight letters in it. I was named for two of the greatest preachers.

Paul M. Zachary,
Rt. 3, Slaughterers, Ky.

Dear Aunt Bettie: May a fellow from Michigan join your happy group of boys and girls? It was necessary for me to return the second time to the Sanatorium for treatment, after having spent many months here. I am confident that I shall soon be healed and return to my home again. I have mother, a brother and two sisters at home. I do not regret having contracted tuberculosis because it was after I became ill that I accepted Christ as my Savior. Since I first became ill, I have always enjoyed The Herald. I collect stamps as a hobby. It is an interesting pastime here. I am twenty-three years of age, five feet, eleven inches tall, and weigh 177 pounds; have light brown wavy hair.

Dorrance Dean,
State Sanatorium, Howell, Mich.

Renew your HERALD today.

FALLEN ASLEEP

WALTON.

Sadie Kirk Walton passed away at her home, Jan. 12, 1939, after an illness of more than two years. She was born near Hillsboro, Ky., March 11, 1878, and married Sam T. Walton, December 24, 1902. To this union was born one girl, Mrs. W. M. Zimmermann. She was an active member of the M. E. Church, and always ready to help in any need.

Funeral services were held at the church conducted by Rev. Eugene Armatage, former pastor, assisted by Rev. C. C. Tanner. Prayer by Brother Godbey. She loved to sing, and the last song she sang was "The Haven of Rest." She was laid to rest in Hillsboro cemetery.

She has gone to be with Jesus, where her soul will live on and on. Think what a glad meeting it will be when you, too, can join her on the other side.

ROSENBERGER.

Orris Edgar Rosenberger, son of George R. and Sarah E. Rosenberger, was born on a farm near Victor, Iowa, May 6, 1875. He departed this life in Waterloo, Ia., on May 4, 1939, being 65 years, 11 months, and 29 days old.

Upon the death of his father in 1897, he accepted the management of the farm, until March, 1901, when with his widowed mother and three brothers he moved to Mitchellville, Iowa. He resided here until 1910 when the family moved to University Park, Iowa. He was married June 30, 1917, to Miss Pearle Barrett, of University Park, Ia., and they made their home for a period of years in San Antonio, Texas, and later at Newton, Iowa. To this union was born one son, George Barrett Rosenberger, now a student in Houghton College, Houghton, N. Y. He leaves to mourn his loss, besides his widow and son, George, three brothers, Homer A. and John A., Cedar Falls, Ia., Harry E. of Houghton, N. Y., three sisters, Mrs. C. O. Toland, Dickens, Ia., Mrs. Charles Craig, Mitchellville, Ia., Mrs. H. M. Coats, University Park, Ia., and other relatives and friends. His parents, one brother and one sister, preceded him in death.

Mr. Rosenberger was a member of the Methodist Episcopal Church during the later years of his life. His interest in religion was lifelong, but only in recent months did there come to him that depth of life in Christ which he always longed to feel. At a revival meeting in the Wesleyan Methodist Church of Waterloo, after a united season of prayer with other Christians, he received such an uplift of soul and inward testimony of the Spirit in his heart, that God was well pleased and he was his child. From this time till his death, he showed more clearly the fruits of the Spirit, both by a deeper prayer life and by definite testimony for his Savior. He loved the prayer meeting and church services and was increasingly devoted to his Lord. He was a great sufferer during much of his life. During the last year his health failed rapidly, and the end came suddenly but peacefully, as he fell asleep in Christ and passed to be with his Lord forever. Our sorrow and loss are great, but we have the assurance, if we are faithful to the same Savior whom he trusted, that we shall meet our dear brother again, "just inside the Eastern Gate Over There."

Funeral services were held in the Wesleyan Methodist Church of Waterloo, Iowa, Sunday P. M., May 7. The pastor, Rev. C. S. Weigle, was in charge, assisted by Rev. E. Will of the Free Methodist Church, of Cedar Falls, Iowa. Mr. H. E. Yarrington and Mrs. George Yarrington of the Wesleyan Church, sang beautifully the songs, "I'm the Child of a King," "Face to Face with Christ, My Savior," and "Just inside the Eastern Gate." Interment was made in the church-yard of the Ohio Methodist Protestant Church, near Ladora, Ia., the church he attended with the family during his early years.

Mrs. Charles Craig,

PREPAREDNESS.

Mrs. Anna Sherrow.

When we realize the condition the world is in today, we are made to wonder how long it will be until the end of things will come. How long it will be until our Savior will come back to this world, catch up his Bride and take her to be with him forever. There are hundreds today though who are not making any preparations whatever to help make up the Bride.

God says, "Today is the day of salvation, while you hear his voice harden not your hearts." We know people down through the ages have been hardening their hearts, but today they are not only hardening their hearts, but have such an indifferent attitude toward the Bible and the gospel. They fail to let God save and sanctify their souls, and prepare them to be workers for him. They are missing the greatest thing and the greatest privilege in life. The devil has their spiritual eyes blinded, and keeps them deceived. He leads them down and down deeper and deeper in sin until they finally commit some sin that brings shame and reproach on themselves and someone else. He won't let anyone seek and find God if he can help it. The word of God is still sounding out to the nations as it did back in the days of the minor prophets, for in Amos 4:12, we find these words, "Prepare to meet thy God."

That grim monster Death has his sickle in hand reaping a harvest of lives on land, in water, from accidents, taking people out of the world without a moment to get ready, if they are not all ready to meet God in peace.

Ecclesiastes 8:8, says: "There is no man that hath power over the spirit; to retain the spirit; neither hath he power in the day of death; and there is no discharge in that war; neither shall wickedness deliver those that are given to it." We see in this scripture that when death comes, we have to go prepared or unprepared. How very important it is to be prepared.

We have such a wonderful Savior who is holding out his hand of mercy to the sinful sons and daughters, fathers and mothers, husbands and wives, saying to them, "Come unto me and I will give you rest." That spiritual rest each and every unsaved person needs, that sweet rest that is in the heart of those who have been redeemed and sanctified by the precious blood of Jesus. We have to have the blood of Jesus applied to our hearts before we are prepared for his service.

God will not turn a soul away who will come to him in true repentance, confessing their sins to him. 1 John 1:9: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." That is proof what God will do for those who will do their part.

He will prepare us to live, prepare us to die, help us to do a kind deed, speak a cheering word to some discouraged one; visit and pray with the sick. A good letter sent to a relative or friend proves a great help sometimes. Perhaps the devil will tell us that our efforts are all in vain, but God tells us if we are steadfast, unmoveable, always abounding in the

work of the Lord, our labors will not be in vain in the Lord. All those who have helped make up the Bride will get to go with Jesus, and be at the great Marriage Supper of the Lamb.

For those who are interested in the Second Coming, and kindred subjects, "The Catching Up Of Christ's True Church," by Francis Asa Wight, will prove interesting. Dr. Wight has written several volumes on this subject. In this work he presents Christ's statements relating to the Rapture, then those of Paul, and John the Revelator. Then he summarizes the above. His presentation of this much abused subject is sane. It would do all Christians good to read again of this glorious coming of our Lord. The pamphlet should enjoy a good circulation.—Chas. Wm. Grant.

"The Catching Up Of Christ's True Church," by Francis Asa Wight. Price 25c. Order of Pentecostal Publishing Co., Louisville, Ky.

CONTENTMENT.

Clyde Edwin Tuck.

The realm of contentment, oh where does it lie,

In what climes of the earth, on what orbs of the sky?

Is it found in the far lands where men seldom roam,

Or is it near by in the kingdom of home?

Is it found where the rich rears his palace of pride,

Or where love and good will in the cottage abide?

Is it found on precarious pathways of fame,

Or the trails of the humble world does not name?

Is it only in youth that we travel this road,

Where all is a wonderland, fairies' abode,

Ere ever our dreams have been shattered by care,

Or grief's scalding tears their deep channels wear?

Or, maybe that happy state only belongs

To springtime's sweet laughter and roses and songs,

To summer's green fields with their billowy blooms,

Or to autumn when flaunting his oriflamme plumes.

Perchance in old age we shall find what we seek,

When life's fires have burned low and the spirit is meek,

And memory comes to transport us away

To Arcadian isles of our loved yesterday.

Oh, the paths they are many we seek to this goal,

This Atlantis of rest and of peace in the soul;

We may search everywhere, the wide world around —

It is only within us this kingdom is found.

For those who are interested in Psalm-study or seek helpful suggestions in preaching from the Psalms MacFadyen's "Sermon Seed in the Psalms" will prove worthwhile. He has gone through the entire book of Psalms and constructed his thoughts alliteratively. The Psalms are devotional literature and this book of 140

pages will aid one greatly in that type of study.—Chas. Wm. Grant.

"Sermon Seed in the Psalms," by MacFadyen. Price \$1.00. Order of Pentecostal Publishing Co., Louisville, Ky.

PARODY ON THE PRODIGAL SON.

A certain son and daughter had a mother and that young mother said to her husband: "Husband, give me the portion of goods that falleth to me;" and he divided unto her the better half of his salary.

And not many years after the children had arrived she dyed her hair, painted her face and took her journey into a far off country there to find society, played bridge, carried gossip and wasted her Christian graces.

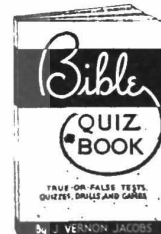
And when she had spent much of her modesty and feminine timidity, there was a mighty depression in every land and a more terrible famine arose in her heart and she began to want.

And she went and joined herself with some of the latest clubs, and fads, and reading trashy novels, daily visiting the movies, and she would fain have filled her mind with husks of the vaudeville that used to belong to the near underworld. And worldliness gave her no comfort. And when she came to herself she said, 'How many happy hours I once knew in the sanctity of home and church, and now I perish with spiritual hunger. I will arise and go back to my home and children and I will say to them, Children, I've sinned against you, against home, against Heaven in your presence. I am unworthy to be called your mother, but love me still.' And she arose and came back home.

But when the children saw her a great way off it brought to their minds unpleasant memories. And when she started to make a confession John said, "No, mother, too late now. I once desired to hear Bible stories and delighted in the breath of prayer, but you gave me a breath of cigaret smoke and poisoned my mind against the pastor, so I'll just keep on with my tough gang now."

And Mary said, "I once craved a mother's companionship but you would not make me your chum. I got into the wrong company, the dance, mixed bathing, wild parties and it's too late now." And they were all very unhappy. Eddie A. Peterson.

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SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, BLACKSHEAR, GA.

Lesson I.—July 2, 1939.

Subject.—Solomon: A Ruler Who Began Well.—1 Kings 3:5-15.

Topic.—Choosing and Holding Fast.

Golden Text.—Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad.—1 Kings 3:9. —Practical Truth.—God delights to give when people act according to his will.

Time.—About 975 B. C.

Place.—Gibeon, near Jerusalem.

Introduction.—Solomon was the second son of Bathshebah, the former wife of Uriah the Hittite, and David. It was upon him that the great Hebrew Monarchy descended from his father David, and it was during his reign that it reached its highest attainment, and also began its decline. Tradition says he began to reign at the age of eighteen, and reigned about forty years. Considering God's peculiar favor to Solomon, does it not seem strange that he should have been the son of David and Bathshebah? But when we consider David's repentance as pictured in the 51st Psalm, we may also see his gratitude for God's mercy in Psalm 103.

Solomon's prospect was all that could be wished for both personally and politically. He was a magnificent man in appearance. He had a great domain and great prosperity, (Read 1 Ki. 4) and peace reigned throughout his realm, but he went contrary to God's commands, and paid a dear price. He began his downfall by marrying a foreign and heathen wife, the daughter of Pharaoh, and then added wives from the surrounding heathen nations until he had 700 wives and 300 concubines. This God had strictly forbidden. Although at the beginning of his career he had vowed allegiance to God and had expressed his devotion by offering up a thousand burnt offerings, yet in his old age his wives had turned his heart away from Jehovah and persuaded him to build places of worship for their gods. These were outrages against God, all the more so, because Solomon had been entrusted with the sacred duty of building the Temple, the dedication of which was the grandest ceremony ever performed under the Mosaic dispensation. Twice God had spoken to him, (1 Kings 3:5; 1 Kings 9:2) and given him sacred promises and solemn warnings. (Read 1 Kings 9:2-9).

During the first twenty years of Solomon's reign he did great building connected with God's House and with his own royal estate, and during the next twenty years inaugurated magnificent works in other parts of his dominions, and in carrying on foreign commerce. He received visitors from all parts of the world, who came to hear of his wisdom, and brought him great gifts. Among them was the visit of the Queen of Sheba, who confessed that the half had not been told her, of the wealth, the splendor, and the wisdom of Solomon and his kingdom.

God had warned and the trouble came, but we have no account of Solomon's repentance. He had become too engrossed in the world and in sin, it seems, to have room for any repentance. Yet read Ecclesiastes and you will see that as a religious phi-

losopher he realized the absolute folly of one's giving his life to luxury and pleasure, and that true life consists only in the discharge of religious duty. Try to place yourself in his environment and you may be able to view him with the mantle of charity. Gracious promises were made to Solomon if he would meet conditions, but he failed God, and his life becomes a sad chapter. Rich promises are made to you and to me today. Shall we fail God, or shall we obey Solomon's admonition: "Fear God and keep his commandments: for this is the whole duty of man." Eccl. 12:13.

Comments on the Lesson Text.

5. In Gibeon.—According to 2 Chron. 1:3, the tabernacle was at Gibeon, to which place Solomon had gone to offer sacrifices. The Lord appeared to Solomon in a dream.—That was the night after he had offered sacrifices. 2 Chron. 1:7.—This seems to have been supernatural.

6. Thou hast given him a son to sit on his throne.—This is the first time the kingdom had descended to a son.

7. I am but a little child.—Inexperienced. Solomon felt that his responsibility was too great without Divine guidance.

9. Give therefore thy servant an understanding heart to judge thy people.—The kind of wisdom that he sought was the true science of government, and this God gave him.

10. I have given thee a wise and understanding heart.—Dr. Adam Clarke says that God gave him a capacious mind, one capable of knowing much, and told him to make the proper use of his powers, under the direction of his Spirit, and he would not only excel all who had gone before him, but none would arise after him like him. But the question is asked, "Was not all this conditional?" Was it not to depend upon what use he made of his inspirations? Did not his unfaithfulness prevent the fulfillment of the Divine purpose? He received much, but he would have received much more had he been faithful to the grace given.

13. And I have also given thee... both riches and honor.—He chose the higher, so God trusted him with the lower, riches and honor.

14. And if thou wilt walk in my ways... then will I lengthen thy days.—God's blessings are always conditional. Solomon did not continue to walk in the ways of God, and his days were not lengthened as God conditionally promised they would be.

GOSPEL WORKER WANTS OPENING.

Gospel singer, pianist and children's worker wants to get in touch with an evangelist to assist in evangelistic work. Am free to start at any time. Address: Mt. Basil P. Middleton, Farmersburg, Ind., Rt. 1. For reference write Mr. Russell Kibler, Farmersburg, Ind.

PERSONALS.

The annual camp meeting of the Isabella County Holiness Association will be held in Mt. Pleasant, Mich., from July 6 to 16. The tabernacle is

located about one-half mile east of U. S. 27. Rev. Everett Shelhamer, of Westboro, Ohio, is the camp preacher and Rev. and Mrs. Ira Wood, of Detroit, Mich., are the songleaders. Facilities and accommodations for cooking, eating, and sleeping will be provided if friends will bring their own dishes, food and bedding. Room for tents and trailers.—Edna H. Fuller, President.

The ninety-third annual commencement at Taylor University, Upland, Ind., June 6, was one of the finest in the history of the school. 52 seniors received Baccalaureate degrees from the university. Bishop Edwin Holt Hughes, Washington, D. C., delivered the commencement address, speaking on "Our Present Debt to the Past." Dr. Robert Lee Stuart, president of Taylor University, delivered the Baccalaureate address, Sunday morning, June 4. His message was on "God's Standard for our Lives." John M. Springer, missionary Bishop to Africa, was presented with an honorary LL.D. degree as part of the commencement exercises.

Rev. R. A. Schmidt, of Wilmore, Kansas, is available for revival work, and will be glad to answer inquiries relative to revivals in church or camp meetings. Brother Schmidt is a graduate of Asbury College, and has spent twenty years in the pastorate, hence knows the problems of a pastor and can enter into his labors sympathetically and helpfully. Brother Schmidt is not only a good preacher but a splendid songleader, and any one securing his assistance will have the benefit of his preaching and singing. Give him a trial, and we believe you'll find him efficient and helpful.—Mrs. H. C. Morrison.

Another successful camp meeting under the auspices of the Olive Hill Union Prayer Meeting has passed into history and is remembered as a time of rejoicing because of God's presence in saving and sanctifying power. Many souls turned to the gospel light of full salvation. Believers sought the sanctifying power of the Holy Spirit, sinners were saved and two young men decided to heed God's call to preach the gospel. We appreciate the privilege of having had the opportunity of listening to the powerful gospel messages by Dr. Warren C. McIntire, of Wilmore, Ky., assisted by the able and consecrated songleader and children's worker, Miss Evelyn Spark, of Clay Center, Kan. We recommend both of them in their respective positions. We are looking forward to another glorious camp meeting next year. The United Prayer Meeting is an interdenominational evangelistic movement.

Jas. Baxter,
David Heilman,
Wm. Mall,
Committee.

MY VISIT TO ASBURY.

It was my privilege to attend Commencement at Asbury College, having been absent for several years. The many improvements made me feel like a stranger, but I soon found the cordial spirit that I once knew still prevailed. It was more than a vacation, a time of gracious spiritual refreshing.

Since entering the evangelistic field God has given us some very fruitful meetings. I hope to be used of the Lord in the future. I have some open

Wednesday, June 21, 1939



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WILLIAM NYCE and HUBERT BUNTER

This little book has been prepared for the home circle, in the hope that it may encourage reverence and gratitude by supplying brief, appropriate graces to be spoken before meals at which the family meets together. It provides a pleasing variety of forms, and avoids the monotony of repetition of the same grace each day. There are special prayers for national feast days, and in no case are there doctrinal or denominational allusions. Size, 3 1/4 x 5 1/4 inch. 170 pp. Blue cloth. Pentecostal Publishing Co., Louisville, Ky.

dates for summer and fall, in which I will assist pastors as songleader, young people's or children's worker or evangelist. I will go any place for my car fare and a love offering. The courtesy of the railroads and bus lines makes it possible for us to travel quite inexpensively.—R. O. Schmidt, Wilmore, Kansas.

GOOD HELPER.



I have used Ivan Allen Insko as an evangelistic songleader in revival services and find him sincere in his efforts, and his work very satisfactory. I recommend him to any one who is anxious to secure the services of a talented, consecrated young songleader. Address him, Fishersville, Ky.—Rev. Earl T. Curry, Taylorsville Methodist Church.

RUSSELL, KENTUCKY.

We recently closed a very good meeting in the First Methodist Church, Russell, Ky., Rev. L. D. Rounds, pastor. Brother Rounds had well prepared the field by sowing some real gospel truth and the people were expecting something to be done. The crowds were large and interest good. Many were definitely blessed and taken into the churches. The pastor, Rev. Smith, of the Mead Memorial Methodist Church, and his members, supported the meeting and received much out of the meetings. The other churches of the city co-operated and received much help from the services. The Secretary of the Y. M. C. A., Col. Morgan, was in attendance most of the time and added much to the success of the campaign.

Ministers from the city and towns came to the meetings in numbers and were of great service. We spoke from two to six times each day for three weeks, besides the many calls the pastor and myself made. Brother Rounds is among the best pastors I have ever assisted. We are way down south in "Dixie" at this time at Roanoke, La. We are having a wonderful meeting and will close Sunday the 11th, and go home for a little rest. The Rev. Jesse Lathis is the pastor here. We will soon be completing our plans for the summer and have a little open time. Address me at Lexington, Ky.

J. B. Kendall.

RED ROCK CAMP MEETING.

Here are some of the good things we have to offer you:

1. Real original forest, 93 acres in extent, as wild as the Northland, affording admirable opportunities for walks and talks between meetings.
 2. More than one and one-half miles of shoreline, facing on the cool side of a beautiful lake.
 3. A commodious hotel with rooms clean and airy, and other varied accommodations, costing from \$7.00 to \$12.00 a week, including good meals in a cool and spacious dining room.
 4. You may hear three of our Methodist Bishops, Leete, the scholarly Bible expositor; Badley, the veteran missionary from India; Springer, long time missionary in Africa, the end of Livingstone.
 5. You may hear our great evangelists, McIntire of Kentucky; Turbell, pastor-evangelist from Indiana; Harrison, life long evangelist, editor of college president.
 6. You may hear and enjoy great congregational singing under the leadership of the Asbury College Ambassadors. This quartet recently completed a World Evangelistic Tour.
- Remember our 1939 dates; two full weeks—June 26-July 9.

RADIO QUARTET ITINERARY

Tuesday, June 20. World's Fair, Amehon John St. Methodist Church, New York City.

Wednesday, June 21. World's Fair Temple of Religion, 3 o'clock hour, Broadcast.

Thursday, June 22. Morristown, N. J. Emmanuel Presbyterian Church, Dr. Lawrence Gilmour, pastor.

Friday, June 23. Connecticut.

Saturday, June 24. Worcester, Mass., Christian Missionary Alliance, arranged by Mr. Harold Amsden.

Sunday, June 24. A. M., Worcester, Mass. Christian Missionary Alliance, arranged by Mr. Harold Amsden.

Sunday, June 25. P. M. Everett, Mass., First Congregational Church, Harlin M. Campbell, pastor.

Monday, June 26. New York City, New York.

Tuesday, June 27. Bangor, Pa., First Methodist Church, Rev. Carl R. Hammerly, pastor.

Wednesday, June 28. Baltimore, Md. Methodist Church, Rev. J. R. Esais, pastor.

Thursday, June 29. Washington, D. C. Francis Asbury Methodist Church, Dr. Robin Gould, pastor.

Friday, July 30. Cumberland, Va., Methodist Church, Rev. Amos L. Laine, pastor.

Saturday, July 1. Norfolk, Va.

Sunday, July 2. A. M. Norfolk, Va.,

Colonial Ave., Methodist Church, Rev. O. B. Newton, pastor.

Sunday, July 2, P. M. Norfolk, Va. Park Place Methodist Church, Dr. Fred Chenault, pastor.

Monday, July 3. Wilmore, Ky., Asbury College.

NEWS FROM THE METHODIST HOME.

The past few weeks have been full of excitement and interest for the Methodist Home. On May 9, the car in which Mrs. Jessie Ray Williams our Superintendent, was returning from Lexington was dragged from the highway and over a twelve foot embankment and wall by another car which attempted to pass. Fortunately, and miraculously, no one was seriously hurt. However, Mrs. Williams was painfully bruised and shocked by the experience. It was necessary for her to remain in the hospital for several days. Her condition is steadily improving, and she expects very soon to be able to resume her usual activities.

After nearly a year spent in studying, planning, the construction of a four-inch water main line has been completed between the City of Versailles and the Methodist Home. This project was sponsored by the city of Versailles, the Home bearing the major portion of the cost, assisted by a PWA government grant. The Home was very substantially aided in the construction of this line by a generous gift from Mrs. E. W. McCormack of Shelbyville, Ky. At the May meeting of the Board of Trustees a brief dedicatory service was held in connection with the completion of the line. The completion of this project gives the Home an abundance of pure water at all seasons of the year and fire protection which it did not have before.

Another splendid improvement has just been made at the Home. Mrs. B. C. Dillon of Hammond, Ind., has had stone wings erected to flank the memorial stone light pillars at the entrance and flood lights were placed on the lawn last year by Mrs. Dillon's mother, Mrs. J. B. Berry, of Cynthia, Ky., in memory of her deceased daughter, Mrs. Loise Berry Jameson. Through the generosity of Mrs. Berry and her daughter the Home now has a most attractive entrance, and needs only a planting of evergreens to complete its beauty.

Very recently the usual good health of the Home has been considerably upset by an epidemic of measles. About thirty-five of the children had the disease. They are all just about well again. Our most efficient housekeeper and dietitian, Mrs. Olga Blieler, recently had to undergo an operation at the Good Samaritan Hospital. She is recovering rapidly and expects to be back in her accustomed place within another month.

Our children have done well in their school work this year. Several of them have done work which has brought them special recognition during the year. The history pin, awarded annually by the Zachary Taylor Chapter of the Daughters of the American Revolution, was won this year by Marguerite Carver. Helen Walker was our own graduate from high school this year.

Just now all the members of the Board of Trustees are busily engaged in arranging to send all of the children who are old enough to Young People's Assembly and Christian Ad-

venture Camps this summer. Those who have helped make this possible in the past several years, and who are doing so this time, can never know just how much this summer camp experience and contact with the young people from all over the state means to our boys and girls.

MODERN HUMANISM AND CHRISTIAN THEISM.

Among many things that threaten the Christian faith, this one here treated takes up the challenge in a very fine way. It was written as a thesis for the degree of Bachelor of Divinity at Pine Hill Divinity Hall, Halifax, Nova Scotia, by Elias Andrews, B. A., B. D., later lecturer there. Dr. J. S. Thompson, president of Saskatchewan University, Saskatoon, Canada, calls it "a fuller and better treatment . . . than any one else has written. This is no straw man to be knocked over, but a real later-day movement in books and magazines to discredit revealed Theism. The first chapter treats the historical growth of Humanism and the sources from which comes, taking up Eastern religions, Buddhism and Confucianism, the Greek World, Rome's part, the Renaissance, and Tendencies that Produced Modern Theism, such as Modern Science and Naturalistic Philosophy, the Growth of the Empirical Account of Knowledge, and the Rise of Positivism and a Definition of Modern Humanism, Man Supreme, Can Improve till no longer needs God, Man is for time only, his aim a "social utopia." Types are discussed in Chapter 2, Philosophical, Religious, Scientific, Psychological and Literary. There is in Chapter 2 an Appraisal of Points of Value in Modern Humanism, Where It Breaks Down, and Criticism of the Contention that it is a Religion; is an Exaggerated Estimate of Science; based on naturalism it ends in Disillusionment; having no answer as to Evil and Suffering; denying Personal Immortality; not supporting Devotion in Worship, and stresses too much Origins and Variations in Moral and Religious Standards; and Special Criticisms of Psychological, Philosophical and Literary Humanism. The last chapter is given to the Incarnation, its Reasonableness, Need for it, Meaning and Abiding Worth.

Pastors and laymen who wish to be able to help young people who will meet Humanism in school and in literature need the information and inspiration of this fine treatise on present-day teaching against Christianity. Send for it and tell others to send. Be ready to help against insidious error.

"Modern Humanism and Christian Theism," by Dr. Elias Andrews—by Zondervan. Price \$1.50. Order of Pentecostal Publishing Co., Louisville, Ky.

LIVING EPISTLES.

Has some one seen Christ in you today?

Oh Christian look to your life, I pray! The little things you've done and said—

Did they accord with the way you prayed?

Have your thoughts been pure, your words been kind?

Have you sought to have the Savior's mind?

The world, with its criticising view, Has watched—Did it see the Christ in you?

Has some one seen Christ in you to-

day?
Oh Christian look to your heart, I pray!
Has it led you near to the Father's throne,
Farther away from the tempting one?
Have your feet on errands of love been sent?
Or on selfish deeds your life been spent?
Has a wandering soul with hope born anew,
Found Christ through following after you?
Has some one seen Christ in you today?
Oh, Christian, look to your light, I pray!
There are aching hearts and blighted souls,
Being lost on sin's destructive shoals;
And perhaps of Christ their only view
May be what of him they see in you.
Will they see enough to bring hope and cheer?
Look to your light! Does it shine out clear?
Has some one seen Christ in you today?
Oh, Christian, be careful, watch and pray!
Look up to the Christ in faith, and then,
Lift up unto him your fellowmen.
Upon your own strength you cannot rely;
There's a fountain of grace and strength on high.
Then go to that Fount and your strength renew,
So the life of Christ will shine through you.

As I was with Moses, so will I be with thee; I will not fail thee, nor forsake thee. Be strong and of good courage. Joshua 1:5, 6.

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EVANGELISTS' SLATES.

ALBRIGHT, TILLIE McNUTT
(New Philadelphia, Ohio)

ARMSTRONG, C. L.
(Lock Box 181, Houghton, N. Y.)

BECK BROTHERS
1370 So. 3rd St., Louisville, Ky.)
Harrisburg, Ill., May 25-June 25.

BLACK, HARRY
(311 Coleman Ave., Los Angeles, Calif.)
Revivalist Camp (Cincinnati) May 20-June 4.

Munising, Mich., June 23-July 2.
Indianapolis, Ind., July 6-10.
Indianapolis, Ind., July 18-30.

BRASHER, J. L.
(Attalla, Ala.)
Jamestown, N. D., June 15-25.
St. Johns, New Brunswick, June 30-July 8.
Cohoes, N. Y., July 10-30.
Florilla, Ga., August 10-20.

BUDMAN, ALMA L.
(201 N. Market, Muncy, Pa.)
Bentleyville, Pa., July 6-10.
Hughesville, Pa., July 17-23.

BUSH, RAYMOND
(Missionary Evangelist, P. O. Box 26, Sebring, Ohio)

CALLIS, O. H.
(605 Lexington Ave., Wilmore, Ky.)
Bonifay, Fla., July 6-10.
Hartsville, Ala., July 20-30.
Sioux City, Iowa, August 3-13.
Clarksville, Md., August 17-27.
Westport, Ky., Sept. 3-17.
Edwardsville, Ill., Sept. 27-Oct. 1.

CARNES, B. G.
(Wilmore, Ky.)
Moxahala, Ohio, June 11-25.
Open—July 2-16.
Pensacola, Fla., July 16-30.

CARTER, JORDAN W.
(Wilmore, Ky.)

CHURCH, JOHN R.
(Rt. 4, Winston-Salem, N. C.)
Wister, Pa., June 14-25.

CLARK, SCOTT T.
(19 E. Rio Grande St., Colorado Springs, Colo.)

CLEVENGER, FRED AND DAUGHTER, NAOMI RUTH
(Sims, Indiana)

COBB, DEE W.
(Preacher, Song Evangelist, Y. P. Worker, Box 42, Wilmore, Ky.)
Graceville, Fla., June 22-July 2.
Bonifay, Fla., July 6-16.
Thomaston, Ala., July 19-30.
Mansfield, Ohio, July 31-August 13.

COOK, JAMES AND LOUISE
(Singers and Musicians, 1212 Highland St., Benton, Ill.)
Harrisburg, Ill., June 18-July 2.
Goreville, Ill., July 2-16.
Creal Springs, Ill., July 17-30.

COUCHENOUR, H. M.
(136 Canton St., Washington, Pa.)
Greenville, Ohio, June 19-July 2.
Freeport, Pa., July 4.
Bentleyville, Pa., July 6-16.
Woodfield, Ohio, July 7-30.

CROUSE, J. BYRON
(Wilmore, Ky.)
Greensboro, N. C., June 10-25.
Dover, Del., June 26-July 9.
Jerusalem, Ohio, July 10-23.
Denton, Md., July 28-Aug. 3.

DENTON, JOE
(219 W. North St., Medina, Ohio)
Caro, Mich., June 15-25.
Pigeon, Mich., June 26-July 9.

DEWEED, JAMES A.
(Gaston, Indiana)
Marion, Ohio, June 21-July 2.
Ogilville, Ind., July 5-16.
Sebring, Ohio, July 21-30.
Camp Union, Ohio, July 31-Aug. 6.

DONOVAN, JACK
(1250 So. First St., Frankfort, Ind.)
Joliet, Ill., June 24-July 9.
Detroit, Mich., July 23-July 9.
Jackson, Mich., July 12-23.
Lotts, Ind., July 27-Aug. 6.

DUNAWAY, C. M.
(1011 Pope St., Columbia, S. C.)
Frisco City, Ala., June 11-23.
Sharon, Ohio, June 29-July 9.
Ringgold, Ga., July 16-30.

DUNKUM, W. B.
(1553 Hemlock St., Louisville, Ky.)

FAGAN, HARRY AND CLEONA
(Singers, Pianist and Children's Workers, Shelby, Ohio.)

Open dates.

FERGUSON, DWIGHT H.
(401 N. M. St., Tacoma, Wash.)
Canby, Oregon, July 9-23.
Ferndale, Wash., July 20-30.

FOSSIT, D. W. AND WIFE.
(1030 E. Kentucky St., Louisville, Ky.)

GADDIS-MOSER EVANGELISTIC PARTY
(Olivet, Ill.)
Jamestown, N. Dak., June 15-25.
Corbin, Ky., July 6-16.
Farmersburg, Ind., July 20-30.

GIBSON, JAMES
(Main Ave., Cold Spring, Ky.)
Los Angeles, Calif., June 13-25.

GROCE, J. W.
(Box 1383, High Point, N. C.)
Lenoir, N. C., June 26-July 8.

HAMES, J. M.
(Greer, S. C.)
Bessemer City, N. C., June 20-July 2.
Franklin, Pa., July 17-30.
Open date—July 3-10.

HANDY, HERBER A.
(118 Newton Ave., S. W., Canton, Ohio)
Saxapahaw, N. C., June 18-July 2.
Hemp, N. C., July 10-Aug. 6.

HAWKES, GEORGE R.
(Evangelistic Singer, Corneliuss, N. C.)

HOBBS, E. O.
(Westfield, Ill.)

HODGIN, G. ARNOLD
(Asbury College, Wilmore, Ky.)
Muncie, Ind., July 11-25.
Ionia, Mich., July 2-16.
W. Mansfield, Ohio, July 23-Aug. 3.

HORTON, NEAL
(The Mountaineer Evangelist, Rineyville, Kentucky)
Knoxville, Tenn., June 25-July 9.
Geneva, Pa., July 10-30.

HOWARD, FIELDING T.
(Salvia, Ky.)
Hebron, Ky., July 4-16.
Midway, Ky., July 24-Aug. 6.

HOWELL, ROBT. A.
(601 2nd Ave., Gallipolis, Ohio)
Middleport, Ohio, June 21-July 6.

HUTCHERSON, CY
(Glasgow, Ky.)
Cub Run, Ky., July 31-Aug. 13.
Robards, Ky., Aug. 27-Sept. 9.
Krikmausville, Ky., July 16-30.
Cub Run, Ky., July 31-Aug. 13.
Glasgow, Ky., (Morrison Park) August 18-27.
Robards, Ky., Aug. 28-Sept. 24.

JACKSON, REV. AND MRS. VIEHE
(Preacher, Children's Workers, and Special Singers, Sparks Hill, Ill.)

JAMES, MR. and MRS. RUSSEL
(Lucerne Mines, Pa.)

JENKINS, ROSCOE
(Carrollton, Ky.)

JENSEN, HAROLD W.
(Box 123, Wilmore, Ky.)

JOHNSON, ANDREW
(Wilmore, Ky.)
Ringgold, La., June 18-25.
Waco, Tex., July 5-9.
Moreland, Okla., July 14-24.
Boyne City, Mich., July 27-Aug. 6.

JONES, CARROLL
(116 1/2 E. Indiana St., Rushville, Ind.)

JOFFE, A. S.
(830 So. Park, Owosso, Mich.)
Mt. Pleasant, Mich., July 5-16.

KELLER, J. ORVAN
(Beloit, Kan.)
Superior, Neb., June 25-July 9.
Minneapolis, Kan., July 16-30.

KENDALL, J. B.
(110 Forest Ave., Lexington, Ky.)

KUTH SISTERS
(Singers and Playing Evangelists, 707 Lehman St., Lebanon, Pa.)
Huntingdon, Pa., June 23-July 2.

LEWIS, M. V.
(517 N. Lexington Ave., Wilmore, Ky.)
Hartselle, Ala., July 20-30.

LINCICOME, F.
(Gary, Indiana)
Warren, Ohio, June 19-July 2.
Zanesville, O., July 3-16.
McKeesport, Pa., July 20-30.

LINN, C. H. JACK
(P. O. Box 443, Springfield, Mo.)

LONG, J. C.
(Telford, Pa.)

LYON, REV. AND MRS. OSCAR B.
(New Albany, Ind.)

McAFEE, H. H. and WIFE.
(Box 534, Lakeland, Florida)

MASON, D. H.
(Albion, Ill.)

MILLER, JAMES
(958 W. Bellevue Pl., Indianapolis, Ind.)
Lexington, Ky., July 2-16.
Pt. Wayne, Ind., July 20-30.
Mendon, Ohio, July 30-August 13.
Grand Gorge, N. Y., August 17-27.
Portsmouth, R. I., Aug. 25-Sept. 10.

MILBY, E. CLAY
(Bentonville, Ark.)
Beaver Dam, Ky., June 4-18.
Mt. Lake Park, Md., June 23-July 2.
Ironton, Ohio, July 3-19.
Wilmore, Ky., July 20-30.
Toronto, Ohio, August 3-13.
Monrovia, Md., August 17-27.

MULLET, WALTER L.
(1804 Beulah Ave., Waterbury, Ohio)
Bentleyville, Pa., July 6-16.
Eaton Rapids, Mich., July 27-Aug. 6.
Mt. Vernon, Ohio, August 10-20.

NICHOLS, SILAS H.
(Plymouth, Iowa)

OVERLEY, E. R.
(9190 New Park Ave., Louisville, Ky.)
Pittsburgh, Ill., June 11-25.
Ironton, Ohio, July 2-23.
Moores, N. Y., July 29-Aug. 13.

OWEN, JOSEPH
(Boaz, Alabama)

OWEN, JOHN F.
(124 West 8th Ave., Columbus, O.)
Centerburg, Ohio, June 20-July 2.
Ninety-Six, S. C., July 20-30.

PAPPAS, PAUL JOHN
(314 Dighton St., Tarpon Springs, Fla.)
Stapleton, Ga., June 26-July 9.
Stapleton, Ga., July 16-30.

PAUL, JOHN
(University Park, Iowa)
Delanco, N. J., June 23-July 4.

PARKER, J. R.
(415 North Lexington Ave., Wilmore, Ky.)
Graceville, Fla., June 22-July 2.
Salvia, Ky., July 4-16.
Waynesboro, Miss., July 21-30.

QUINN, IMOGENE
(909 N. Tuxedo, Indianapolis, Ind.)
Melway, Ont., Can., June 20-25.

RAPP, KENNETH A.
(1229 8th St., Nevada, Iowa)

REES, PAUL S.
(16127 Birwood, Detroit, Mich.)

RICE, E. O.
(2020 W. Hancock, Detroit, Mich.)

RICHARDSON, M. H.
(309 N. Lexington Ave., Wilmore, Ky.)
Salvia, Ky., June 19-July 2.
Piqua, Ky., July 3-16.
Kirksey, Ky., July 16-30.

RIDOUT, G. W.
(162 Yale Road, Audubon, N. J.)
Audubon, N. J., June 26-July 1.
Open dates for camp and evangelistic meetings.

ROBERTS, PAUL T.
(Wilmore, Ky.)

ROBERTS, T. P.
(Wilmore, Ky.)
Winchester, Ky., June 2-16.
Carlisle, Ky., July 10-23.

ROBE VICTORY MEETINGS.
(L. C. Robie, Sky-Pilot, Union Springs, N. Y.)
Port Huron, Mich., June 7-18.

SCHELL, J. L.
(Song Evangelist, 404 E. Horton St., Bluffton, Indiana)
Dayton, Ohio, June 11-25.
Sebring, Ohio, July 21-30.

SHANK, MR. and MRS. R. A.
(P. O. Box 225, Lima, Ohio)

STUCKY, N. O.
(151 S. Prospect St., Bowling Green, Ohio)
Reading, Pa., July 21-30.

TERRY, THOS. L.
(Stanford, Ky.)
Woodburn, Ind., July 2-16.
Monroe, Ind., July 23-Aug. 6.
Aliceton, Ky., August 10-20.

THOMAS, JOHN
(Wilmore, Ky.)

TURNER, O. C.
(Song Evangelist and Soloist, Wilmore, Ky.)
Moores, Ohio, June 29-July 8.
Moores, N. Y., July 29-August 13.
Grand Rapids, Mich., August 17-27.

VAN HOUGHTON, E.
(Wilmore, Ky.)
Mt. Washington, Ohio, June 13-25.
So. Webster, Ohio, July 10-23.

WILLIAMS, L. E.
(Wilmore, Ky.)
Open dates for camp meetings.

WILSON, D. E.
(38 Frederick St., Binghamton, N. Y.)
Delanco, N. J., June 23-July 4.
Lake Pleasant, Mich., July 14-23.
Ludlow Falls, Ohio, August 3-13.
Houghton, N. Y., August 17-27.

WISEMAN, PETER
(Asbury College, Wilmore, Ky.)
Upper Sandusky, O., June 26-July 2.
Des Moines, Iowa, July 7-16.
Long Island, N. Y., July 28-Aug. 6.
Bonnie, Ill., August 18-27.

Camp Meeting Calendar.

ALABAMA.

Hartselle, Ala., July 20-30. Workers: Rev. O. H. Callis, and Rev. and Mrs. M. V. Lewis. Write Mrs. G. W. Puckett, Sec., Moulton, Ala.

CALIFORNIA.

Pasadena, Calif., June 15-25. Workers: Rev. W. L. Surbrook, Rev. S. L. Emery, assisted by a number of visiting preachers. Write Rev. C. J. Meyers, Dist. Supt., 1550 North Hill Ave., Pasadena, Calif.

Pacific Palisades, Calif., July 21-August 4. Write Dr. Burt Clark, Box 2, Pacific Palisades, Calif.

SUMMER SEASON—1939

July 10-July 17—Missionary Alliance.
July 17-July 24—Evangelical Conf.
July 24-July 30—Japanese Free Meth.
Aug. 4-Aug. 13—L. S. S. Reunion.
Aug. 28-Sept. 4—Church of God.

COLORADO.

Colorado Springs, Colo., June 15-25. Workers: Rev. Chas. Stalker, Rev. J. H. Philpot, Rev. P. W. Thomas, R. W. Wolfe, Paul C. Nering, B. O. Shattuck. Write Rev. W. A. Packer, 530 W. Monument St., Colorado Springs, Colo.

FLORIDA.

Facil, Fla., June 28-July 9. Workers: Rev. C. B. Cox, Prof. A. S. London. Write Mrs. Austin Brown, Lake City, Fla.

GEORGIA.

Florilla, Ga., August 10-20. Workers: H. C. Morrison, J. L. Brasher, Leonard Cochran, Homer Jenkins, H. W. Pittman, Mrs. J. M. Glenn. Write J. M. Glenn, Pres., Stillmore, Ga.

IDAHO.

Star, Idaho, June 22-July 2. Workers: Rev. C. W. Ruth and Maurice F. Gordon. Mrs. Maurice F. L. Armstrong, Cleveland Colored Quartet, and Male Quartet from the Portland Bible Institute. Write Fred C. Harris, 521 No. 9th, Caldwell, Idaho.

IOWA.

Boone, Iowa, June 22-July 2. Workers: Nathan Cohn Besquin, converted Rabbi; Dist. Supt., Hardy C. Powers, John Moore. Write Mrs. Howard Sullivan, Sec., 121 Story St., Boone, Iowa.

Keokuk, Iowa, August 10-20. Workers: Rev. and Mrs. Theo. Ludwig, Mr. and Mrs. Kennet Ashby, Edith Huntington. Write Mrs. F. A. Ollar, Sec., 1027 Times St., Keokuk, Iowa.

Des Moines, Iowa, July 7-16. Workers: Rev. Peter Wiseman and number of visiting preachers. Write Rev. H. W. Landis, 1194 W. 14th St., Des Moines, Iowa.

Houghton, Iowa, August 17-27. Workers: Rev. David Wilson, Rev. Jos. H. Smith, Prof. O. G. Wilson, Rev. Howard Sweeten, Rev. C. L. Armstrong, Miss Marion Whitney, Dilks Sisters, Rev. David Anderson, Mrs. Ruth Armstrong, Prof. Krekman. Write Rev. C. I. Armstrong, Houghton, N. Y.

Knoxville, Iowa, August 10-20. Workers: Bishop R. I. Willer, J. W. Payne, H. W. Landis, Hartman Landis. Write Mrs. Mary Wenger, Knoxville, Iowa.

ILLINOIS.

Eldorado, Ill., Aug. 3-13. Workers: Frank E. Arthur, W. C. Fowler, N. B. Vandall and wife. Write Jas. S. Down, Christopher, Ill.

Bonnie, Ill., August 17-27. Workers: Dr. Peter Wiseman, Rev. Lon Woodman, Edwards Quartet. Write W. T. Lawson, Benton, Ill.

Springerton, Ill., June 29-July 9. Workers: Rev. A. L. Luttrell, Rev. Alvin Irick, Hilman-Barnard. Write Frank Deane, Sec., Norris City, Ill.

Manville, Ill., July 4-26. Workers: Dr. T. W. Williamson, H. W. Morrow. The Adopted Sisters of Wilkesburg, Pa. Write Wilder Hoebler, Manville, Ill.

Normal, Ill., August 17-27. Workers: Rev. Mrs. Della B. Stretch, Rev. F. Lindcome, Rev. J. M. Hames, Mr. and Mrs. Bruce Edwards. Write Mrs. Bertha Ashbrook, Sec. 13 West Allen St., Springfield, Ill.

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Kampsville, Ill., August 17-27. Workers: Rev. Howard W. Errett, Beta Sisters. Write Mrs. J. P. Subling, Sec. Kampsville, Ill.

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Indianapolis, Ind., July 6-16. Workers: Rev. Harry Black. Other preachers—Holiness and Missionaries will assist. Girls' Trio from the Kansas City Bible School will furnish special music. Write W. H. Graef, Sec., 101 Alton Ave., Indianapolis, Ind.

New Albany, Ind., July 13-30. Workers: Rev. Lawrence Wade and wife, Rev. J. Gebhart. Write R. C. Lang, 619 W. Main New Albany, Ind.

Silver Heights Camp Meeting, New Albany, Ind., August 3-13. Workers: C. M. Dunaway, Gaddis-Moser Party. Write A. A. Stone, Sec., 2431 Wallace St., Louisville, Ky.

Shelbyville, Ind., June 4-23. Workers: Rev. John A. Williamson, Prof. John Nagley. Write Clarence M. Hager, Columbus, Ind.

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ENCOURAGING

By The Editor

IT is interesting and encouraging to notice that vast numbers of people are getting quite tired of modernistic teaching in church literature and from pulpits, and why not? The Christian mind cannot feed and refresh itself on the doctrine of doubt and ridicule.

Unbelievers in the Scriptures have never been able to arouse the sleeping mind of the wicked to repentance, nor point them to the way of salvation and Christ. The men who have furnished the material to build the church and to carry on the work of God have been men who believed the Word of God and preached it faithfully. This has been true in the past, is true in the present and for the future.

It is not strange that devout people should be tired of giving their consecrated money for the support of those who have given them a scorpion instead of a fish, and a stone instead of bread. Personally, there are no circumstances under which I, being a member of a congregation, would give my money for the support of, and to buy cigars for a modernistic preacher. For my preacher, I want a man of God who believes the Word of God and preaches it to me so that I believe it, so that it chastens the sin out of me and feeds my soul on saving truth.

In these days when infidelity is bold, blatant, profane, organized, active, daring, blasphemous, and radical, unashamed and unrestrained, it looks like men claiming to be called of God to preach, who are supported, fed, and clothed by members of the church, ought not in any way to unite themselves with the skeptics who are trying to tear down and destroy the Word of God and the faith of his people. If there ever was a time when ministers ought to be true to the truth and preach the Word of God with great plainness and earnestness, that time is now.

If a man does not believe the Bible why should he be in the pulpit? If he is a skeptic and wants to attack the Scriptures and destroy the faith, why not be an honest skeptic and get on a soapbox on street corners, or in the city parks, and turn himself loose with all of his doubts and questions and blasphemies? To claim to be called of God to preach, to stand in the pulpit as the messenger of the Lord, and with this deceptive pretense make constant attack upon the Scriptures and seek to destroy the faith of the people in the Bible, Old Testament and New, is a very cowardly and dangerous method.

When people go to church they are supposed to hear a message from the Lord, to find a man there supposed to rebuke them for their sins and to feed their souls upon divine truth, not a deceiver, who, instead of offering them the Word of the Lord, which we so much need in the time of temptation and trial, offers to them the beliefs and criti-

THE WORD OF GOD.

1 John 4:1-8.

Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

Ye are of God, little children, and have overcome them; because greater is he that is in you, than he that is in the world.

They are of the world: therefore speak they of the world, and the world heareth them.

We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

He that loveth not knoweth not God; for God is love.

cisms and ridicule that would destroy, instead of build up, their faith, comfort their hearts, and send them on their way with a song.

It occurs to me that Jesus had such false teachers in mind when he warned those who would offend "these little ones." You recall that he said it would be better that a millstone be hanged about one's neck and that he be cast overboard with this tremendous weight clinging to him, and dragging him down into the depths of the sea. Jesus gives us to understand there is something worse than that. What must we expect the judgments of the false teachers to be when they shall appear before Christ upon his throne. It is not at all probable that they will be welcomed into eternal blessedness. Let us stay by the Word of God, refuse to support or, in any way sympathize with this flood of deceivers and false prophets who are appearing in the land.

The Postmillennial Theory False.

THE teaching which is becoming quite popular, that the kingdom of heaven will be brought upon the earth by preaching, teaching, legislation and some sort of social adjustment of human relationships, is without scriptural foundation or support. There is no hint in the Scriptures of an ideal state of things on the earth when Jesus returns in his glory, exactly the reverse is true. Take this saying of our Lord for an example: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall the Son of man appear in

heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:29.

This teaching of our Lord is in perfect harmony with other of his utterances on this subject, and also in accord with Paul in 2 Timothy 3:1-7:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth."

No, the men who are teaching and laboring to bring in the kingdom of God on earth, without the Christ, are out of harmony with the Scriptures, and are in danger of becoming antagonistic toward the Scriptures and, in the end, to become bitter against Christ himself, contradicting his word, denying his Godhead, contending that he was ignorant, thus fulfilling that saying of Christ, "and many false prophets shall arise, and shall deceive many." The wars, and preparation for war on a larger and more destructive scale than human history has ever known, is a fulfillment of prophecy, and all of it is in contradiction of all the teaching that, we can bring in the kingdom of God on earth without Christ, the King of kings.

Our important task is to bring men to Christ, to get the Kingdom of God into men, a kingdom of righteousness and peace and of course do all we can to prevent the sufferings of humanity, war, and everything that is destructive to peace and happiness among men, and yet the teachings of our Lord are there before us. Wars will continue, perils will exist, tribulation will follow upon tribulation. Our big task is the regeneration of the individual and along with that the amelioration of human suffering and the best that is possible for humanity generally in the times in which we are living. But to neglect the salvation of the individual, the re-borning of men, so plainly demanded by our Lord, while we undertake to establish some sort of ideal state of society, is not only out of harmony with but in contradiction to the plain teachings of the Lord Jesus.

The greatest need just now is a revival of religion, a tremendous effort on the part of Protestantism to bring the saving Gospel of Jesus Christ to the great masses of the people, to get into hand and heart touch with the multitudes who are not attending church, who are not hearing the Gospel, and who will not come to us. We must go to them, and we must go with such earnestness, such enthu-

(Continued on page 8)

ULTIMATE NOTES FROM SOUTH AMERICA

Rev. G. W. Ridout, Corresponding Editor.

I.



South America is a continent of contrasts. One sees on the one hand up to date civilization, and on the other hand relics of centuries long past. Here are the world's densest forests, colossal mountains, and greatest rivers. A missionary described it thus:

"This great southern neighbor of ours, in spite of the late Colonel Roosevelt's extensive explorations, still encloses the greatest unexplored area on the face of the globe. If we can consult the reliable authorities our minds will be startled by the immensity of the continent, the whole of which measures only one million square miles less than North America from Panama to our northernmost coast. Her ten republics are much larger than most people realize. Brazil is as large as continental United States with Alaska. Venezuela could contain Texas twice together with Kentucky and Tennessee. Chile, called the 'shoestring' republic because of her immense, narrow length, is two thousand six hundred miles long; or as far as from New York to San Francisco, California. Peru would cover easily the states of California, Oregon, Washington, Nevada, Arizona, Utah, and Idaho. The Amazon river system contains fifty thousand miles of navigable waterways; or enough to tie two loops around the earth at the equator."

The resources of South America have only been tapped, not developed. Last year in Brazil a diamond was discovered almost as great as the Kohinoor. It was sent to the diamond cutters of Amsterdam and it has been valued at nearly half million dollars. Plenty of them in Brazil!

South America needs capital to develop its resources, builders, engineers and explorers, men of genius, energy and power to push its business. Morally and spiritually it needs a great revival, a pentecost, a great awakening such as North America has had frequently in its history.

II.

As I leave South America for the homeland I think back over missionary travels and experiences of a year and a half. I have kept no count of miles traveled, but by the time I shall be back again in U. S. A. the mileage will run on towards twenty thousand miles by sea and land. South America has been called the "neglected continent" because so little missionary interest has been spent on it. William Taylor started many missions on the West Coast; other missionaries of various creeds started on both coasts, but it was not until after the Edinburgh Convention of 1910, that South America was officially considered very much as a mission land because of the Roman Catholic predominance. South America is a vital mission field, not in the same sense as India and Africa and the Orient, because ever since it was opened up by Spain the fundamentals of Christianity, in a distorted form, had been taught there. The difference between North America and South America can be stated thus: The Puritans and the Puritans came to the new world with their Bible and the Gospel, believing in the priesthood of believers; the Spaniards came to South America in quest of gold, bringing with them the priests of Rome with all their superstitions, idolatry, corruption and paganism.

III.

Alvarez, the writer, said: "South America lives by lighting candles to the saints in order to see who are the ones to work the miracles, while it does not kindle light in the minds of the children in order to illuminate the way." A professor in one of the Latin American universities said respecting his country's religion: "Moral energy has been suppressed; spiritual oxygen is lacking in the environment of a people who so frequently show themselves sick in thought and sick in will."

When I was in Arequipa, Peru, I passed a great convent orphanage and school carried on by the Nuns. I was shown a place in the wall where the "baby wheel" operated; where they dropped their illegitimate babies, rang the bell, retired hastily, knowing that a nun would appear, take the baby, enroll it among the orphans and bring it up in the church and make a good Catholic of it. This happens in a country where fifty percent, perhaps more, of the children are born illegitimately.

Signs of religion appear everywhere but most of it is the religion of the Papacy. Great cathedrals, great churches are seen. Look into these churches! Massive doors, confessional boxes, gorgeous altars, flickering candles, statues and pictures of the saints; priests clad in costly robes chanting in an unknown tongue, while the people mumble out their responses. They worship Mary and the saints more than the Christ; and the Christ they worship is the dead Christ, not a living presence. Over against this idolatry and paganism we Protestants must put the Gospel of salvation through the blood of Jesus and the power of the Holy Spirit. Cold, formal, intellectual Christianity is not sufficient. We need the holy fire and pentecostal fervor.

IV.

This article comes from Buenos Aires where I have spent over a month in preaching for the Methodists, Presbyterians, Swedish Baptists, Independents, Brethren, etc. I have found it impossible to carry on in any one church till the fire falls and a real revival takes place. There are some preachers over here who have never witnessed a revival; they were not born in one and know nothing about a real revival. Their idea is to hold a few special meetings and then say good-bye for the present. There are some missionaries who know nothing about a revival, have no faith in revivals, and therefore never attend an evangelistic meeting. The missionary work has undergone a great change in the last couple decades; we are not sending people out on fire for souls and salvation. The big objective seems to be education and social uplift and agriculture, so as to better the living conditions of people or other lands. The old idea of missionary work has faded out among some of our missionary boards. Salvation, revival, spreading the gospel, saving souls—all these Bible, Pauline ideas are held in the background. Missionary work is no longer a passion, a "woe is me if I do not preach;" no longer a "fire in the bones," as Jeremiah expressed it. Leadership, good mixer, natural gifts, altruism—these are considered the essentials today for missionary work! But these things will not produce another Judson, Livingstone, Duff, Carey, William Taylor in a thousand years! All these were people of holy passion.

V.

I think the impression prevails among many missionaries that in these Latin-American countries we cannot expect to see old-fashioned revivals of religion, but my conviction is that nothing is too hard for the Lord

and that the work of conviction, conversion and sanctification can take place in Catholic countries as well as in the U. S. A. and Great Britain, Korea, China, etc.

Someone has said: "When primeval ardor begins to cool, and, like molten metal, to harden into fixed external form as it will do with the lapse of time, there are two dangers to be feared. The one is that of a cast-iron rigidity in adherence, which becomes mechanical, superficial and oppressive. The other is a dead coldness or indifference which chills the vital touch between the confessing church and its confession."

When William Taylor came to South America in the early days he preached old-fashioned conviction for sin and salvation, and if the Methodists had kept true to these principles things would not be so cold and dead as they are in South America.

The story is told of Napoleon at the battle of Marengo: As the battle went at first Napoleon was forced to see that in the early afternoon his army was in effect defeated. Turning in the direction of Novi, he caught the gleam of Dessaix's advancing banner; his reserves were drawing near. Their leader came and clasped Napoleon's hand. Napoleon, stretching his arm toward the six terrible miles of country before them, asked:

"What do you think of the battle?"

Dessaix replied laughing:

"I think that this one is lost; but, as it is only three o'clock, you have still time to gain another!" The flame of heroic courage blazed up. Marengo was turned into a decisive victory, and Italy was won.

I think Protestant missions in South America has lost many a chance for a revival of religion; but, thank God, there is the chance to win another battle for real salvation in these priest-ridden, corrupt Catholic lands.

From Madras, India, come these words from a devout leader: "Are we quite sure that it honors God most to expect evil to be worn down only by imperceptible degrees? Might it not be a greater evidence of faith and bring God more glory if sometimes we dared to pray for the unprecedented?"

No Paper Next Week.

This is the last issue of THE HERALD before the Fourth of July vacation, so we are notifying our readers that they must prepare themselves to do without THE HERALD until the second issue in July, when we shall visit your homes again. In the meanwhile, we hope our readers will be busy securing us a good list of names on the 25-cent offer, whereby they will receive THE HERALD until January 1, 1940. Friends, remember we have some thrillingly interesting articles in store for you, besides Dr. Morrison is preparing some of the best editorials he has ever written; then Dr. McPheeters' letters of travel while abroad, will be most interesting. Just think of all else besides these, and then resolve that your relative, neighbor, or friend shall have the privilege of reading them.

Wishing each and every one a very happy Fourth, I am,

MRS. H. C. MORRISON.

Personal Work!

We want those who have been successful in winning a soul for Christ to write us about it, tell us about your approach and the result, and the joy of it.

We want to use it as a suggestion to others. Address THE HERALD Office, Box 774, Louisville, Ky.

THE UNWELCOME CHRIST

Rev. J. C. McPheeters, D. D.

II.



One of the tests and one of the prices which we are called upon to pay for the victories of the Christian life, is that we accept and yield to that part of Christ's plan and program for our lives which is to us unwelcome. The sinner is not enthusiastic about surrendering his sin. It is difficult for him to cross that Rubicon,

but when he does surrender, he rejoices in the fact that he surrendered. In Christian service Christ often calls us to tasks that are contrary to the desires of the flesh; but the way to make an unwelcome call of Christ welcome is to heed the call, and do what he commands. The Christian ordinarily does not hail with enthusiasm the act of a completely consecrated life. We draw back like the children of Israel at Kadesh-Barnea. We look at the giants—the sons of Anak—in the land. We may reason that the completely consecrated life was only for the apostles in their day. The way to make the fully consecrated life a welcome experience in our lives is to yield our bodies, a living sacrifice, holy, acceptable unto God. The unwelcome Christ becomes welcome, and we embrace him when we throw open the door of our hearts and lives, and yield to him completely.

If the people in the country of the Gadarenes had invited Jesus to remain in their country, he would have wrought wonders for them, and have become a welcome guest. The unwelcome Christ becomes a welcome guest when he is invited to possess every area of a human life.

It is with a sense of deep regret that we read of the unwelcome receptions that awaited Jesus during his earthly ministry. It may be in order for us to raise the question: "What kind of reception would Jesus receive if he should come to your city in person? What kind of a reception would the Mayor, the Board of Supervisors, and the Police Department give Jesus if he should come to your city? Would a royal reception await him, or would they assemble, as did the officials and the people of the country of the Gadarenes, and pray Jesus to 'depart from our coast?'" If Jesus were to come to your city as a royal guest, like some foreign prince, merely passing through and going on his way, and do nothing while in the city beyond receiving the praise and plaudits of the people, I think quite a royal reception would be given Jesus under such circumstances. I think the Mayor, the Board of Supervisors and the Police Department would marshal all of their resources in an effort to give Jesus a great reception.

Jesus never visits any city, village or province in the manner in which we have described. Jesus always did something in the cities and communities which he visited. When he visited Jerusalem he cast the money changers out of the temple by overturning their tables, and driving them out beneath the stripe of lashes. He rebuked the Scribes and Pharisees for their hypocrisy, and likened them to whited sepulchres, being full of dead men's bones. When Jesus returned to Nazareth to pay a visit to his native village, he did not go back to spend a vacation among admiring friends, without doing anything. When Jesus returned to his native village he did something. He taught in their synagogue, and they were astonished at his teaching. When Jesus went into the country of the Gadarenes he did something. He cast the evil spirits out of the man who lived among the tombs, and permitted them to enter a great herd of swine feeding on the mountain. As the evil spirits entered into

the herd of swine, they ran violently down a steep place into the sea, and 2,000 were choked in the sea. The keeper of the swine fled right into the city, and told the people what had happened. It was then the people went out enmasse, and besought Jesus to depart from their coast. If Jesus had come into the country of the Gadarenes, and done nothing, they would not have asked him to depart from their coast. It was what Jesus did that made him an unwelcome guest.

Wherever Jesus enters he does something. If Jesus came to your city he would do something. He would drive out some of the money changers. He would teach doctrines at which many people would take offense. The people of the Gadarenes placed business and money above the value of a soul. The people of that country lost a herd of swine, but a soul was saved. They valued hogs more than they did souls. If Jesus should come to your city he would do something that would startle it. He would reveal how he places the value of a soul above any business or money. I think when Jesus got in action, there would be multitudes, including many in official positions, who would rise up and pray him to depart out of their midst, as did the Gadarenes. There are those in every city who think more of the swine of fleshly lusts, with its harvest of ill-gotten gains, than they think of immortal souls.

Many a man has placed the value of a legitimate and worthy business above the salvation of his soul. One of the greatest tragedies of earth is to see the worthy and well respected business man bartering his soul for his business. You hear constantly the excuse offered: "I am too busy to be a Christian. I do not have time for the church. I must attend to my business." You cannot build a character attending to business alone. Business demands attention. It has a place in our lives. God has exhorted us: "Be not slothful in business." He has also said: "Whatsoever thy hand findeth to do, do it with thy might." God places no premium on a slovenly, indifferent business man. God expects a man engaged in a legitimate business to increase and grow, and forge ahead. God also expects that Jesus Christ be given a place in the business. There is no business, however big, and great, and far-reaching, however much surplus and assets it may have, that is worth a human soul. Jesus has forever set forth this truth in his immortal words: "What doth it profit a man if he shall gain the whole world, and lose his own soul?"

What kind of a reception would Jesus receive if he came in person to be the pastor of your church? If Jesus were pastor of your church you would face the reality of his knowledge concerning every member. Your present pastor does not know all about you. I am wondering if Jesus were the pastor of your church if you would not have some pruning of the church roll. It is very likely that you would have quite a number whom Jesus would drop from the roll. If Jesus were here in person what would he do about our many excuses? I am often reminded in my pastoral work of this Scripture: "And they all with one accord began to make excuse." If Jesus were here in person would we put forth any more effort than we have been putting forth to bring people to Christ? Would we be more regular in our church attendance, and our attendance at the mid-week prayer service, and at Sunday school? If Jesus were here in person would we pay more to the support of the church than we have been paying? Would we take offense at his teaching, as did the people of Nazareth? How long would we endure his doctrine? I am convinced that many in our churches would welcome him in person. I am also convinced that some would be like the Gadarenes, and would entreat him to depart from

their borders. Jesus takes action. He never comes upon the scene without doing something. Whenever churches have dared to be Christian, and have heeded the voice of the Holy Spirit, the representative of Jesus, something has happened.

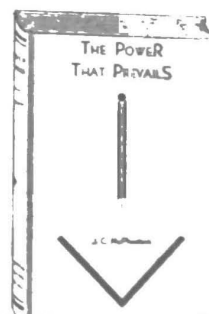
Jesus is not here in person to be the pastor of your church, but we have a representative to take his place. You say: "Who is the representative?" The representative who takes the place of Jesus in the world is the Holy Spirit. Be thankful, indeed, that it is possible to know the will of Christ as if he were here in person. The spoken word of Jesus has been given, the record of which we find in the Bible. The Holy Spirit, the divine Comforter, and the representative of Jesus, is in the world.

Much has been said and written about Jesus Christ as the great Teacher. Jesus was undoubtedly the greatest teacher that ever lived. His words of infinite wisdom have stood as the wonder of the ages. Jesus knew more about the Old Testament, its authorship, its authenticity, and its inspiration, than any one else who ever lived in this world. To many scholars and professed followers of Christ his teaching concerning the Old Testament has been unwelcome. Jesus accepted the Old Testament as the inspired Word of God. His sermons and conversations are interwoven with quotations from the Old Testament. Not one time did Jesus cast a shadow of doubt, or raise a question mark, as to the validity, the inspiration or the authenticity of the Old Testament Scriptures. Jesus never questioned the story of Jonah and the whale, which has been the subject of more criticism and ridicule by certain groups of modern scholars than almost any other story in the Old Testament. But Jesus used this story as an illustration of his death and his resurrection, and never for a moment put a question mark upon it. He said: "As Jonah was three days and nights in the whale's belly, so must the Son of man be three days in the bowels of the earth." The teaching of Jesus concerning the Old Testament is unwelcome in certain camps of modern scholarship.

How, then, do they explain Christ's repeated reference to the Old Testament Scriptures, without casting any question marks upon them? They explain it in this manner. They say that Jesus knew that these stories were untrue, but he made a bow to the ignorance of the people in using them. Jesus knew better, but he did not care to disturb the ignorance of the people when he took their stories to illustrate truths he wanted to teach. Such an explanation of the attitude of Jesus Christ is to make him dishonest, and a hypocrite. The first requisite of a great teacher is to

(Continued on page 7, col. 3)

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THE HERALD PULPIT

MEET FOR THE MASTER'S USE

Rev. W. S. Bowden.

"If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, meet for the Master's use, prepared unto every good work." 2 Tim. 2:21.



HE Master never uses an unclean vessel as a receptacle in which to place his grace and power for the saving of men. The careful housewife would not think of taking the uncleansed vessel and using it to cook or serve the meal. It must be prepared for the service which it is to render. The dirty spots must be scoured and the whole dish washed with hot water and soap, then rinsed in clean, hot water before it can be accepted for further use. This illustrates a most important, vital truth in connection with the Christian. He must be purged and clean before the Master will consent to use him. We must emphasize the vast difference which may exist between the Christian who is being used by the Master and the Christian who is using himself in the Master's name. Christian service does not mean Christ service. The Christian in action does not always mean Christ acting through the Christian. The Christian must be purged, a vessel unto honor, sanctified, meet for the Master's use, before he can be filled with the presence and power of Christ, and thus prepared unto every good work.

How the Master is hindered by the unclean vessels which are offered for his use! How impotent seems the service of many, many Christians! On every hand we hear the cry that the power and influence of the church are waning. The lack of growth is causing alarm to the great denominations, and the reasons therefor are being sought with the diligence and wisdom born of men. Various prescriptions are formulated by the astute D. D.'s and from time to time it is proposed to dope the church with first one thing and then another; but despite all, the church continues to groan and suffer in ill health, and vigor of strength and power fails to return. The spiritual life and power of the church are proportionate to the spiritual life and power of the individual members of the church. The spring cannot rise above its source, and the church cannot realize a higher spiritual strength and power than that of its membership.

So the condition of the church resolves itself into one as to the condition of the individual Christian. If the church is not "meet for the Master's use" it is because its members are not. If the church lacks power it is because the power of Christ is not flowing through the individual Christian. If the church is not being used as a clean vessel, sanctified, and meet for the Master's use, the fault lies at the heart's door of the individual Christians, and the remedy is to be found, not in change of principles, or policy, or methods; not in the adoption of new-fangled devices, but in a purifying and cleansing of the hearts and lives of the individual Christians in order that there may be placed in the hands of the Master vessels meet for his use.

How much the coming of the Kingdom of Jesus Christ is hindered and delayed by the unclean vessels which the Master is unable to use we shall never know until he comes in glory and we know as we are known; but certain it is that the world could have been brought to Christ centuries ago if the vessels which Christ needed in the accomplishment

of his world-wide mission had been kept clean and sanctified for his use.

Every great revival, every great and glorious work accomplished for God, has been preceded by a cleansing of the vessels that they might be used for him. Heart-searching prayer has discovered the unclean places, the foul stains of sin, and the yielded will and the reconsecrated purpose of heart have united with the quickening Spirit to cleanse and purify until the Master could smilingly say: "This is a vessel which is fit for use. I will fill it with my grace and power. I will send it forth blessed and to be a blessing." Where there is a lack of spiritual blessing and power it is always because there are unclean vessels, unfit for the Master's use.

In the verse preceding our text, Paul introduces the figure of a great house in which there are various kinds of vessels, some of gold and some of silver, others of wood and still others of earth. In the opinion of some commentators the great house typifies the church. The vessels of honor are those of silver and gold, and those of dishonor the wooden and earthen dishes. The first are taken to represent the true disciples of Jesus, the latter those who are identified with Christ's Church, but who are unregenerated. It is the figure of the wheat and the tares, the wheat and the chaff, the drag net filled with fishes good and bad. The vessels of gold and silver are precious and able to endure the trying fire of God, and hence fit for his use, while those of wood and earth are useless, fragile and unable to withstand the searchings of the divine flame, therefore are vessels of dishonor, filling a place in the great house, but never being used in goodly service.

This exegesis would seem to be sustained by the opening words of our text, which declares that, "If a man purge himself from these, he shall be," evidently suggesting a separation from the worldly-minded, unholy brother, and a living before God that will be an example and rebuke to him. Instead of being vessels of wood and earth we are to have the preciousness of the gold and silver; the transmuting power of Jesus Christ can change the commonest clay and the poorest wood into the purest gold and silver. If vessels of gold and silver are the only ones that are meet for the Master's use, then it is the privilege and duty of every one to become such; to submit himself to the Divine Alchemist who, by the marvelous processes of his laboratory, can change the perishable wood and earth into the enduring gold and silver.

And yet a favorite figure used to typify the humble disciple whom Jesus loves to honor by filling with his presence and using in power and with glory to his name, is that of the clay, the common clay from which is made the vessel fit for the Master's use. Such thought brings cheer and encouragement to the poorest and weakest of Jesus' disciples.

One may not possess the gold and silver of splendid training and abilities; one may not be the gold or the silver that grace and beautify the conspicuous places, and that fill the most prominent and important positions. One may be only the despised and unnoticed vessel of wood or of earth, and still be so clean and sanctified that the Master, as he searches the shelves for vessels fit for his use, will gladly take him and use him.

As the Master passes to and fro through his house, think of what may meet his gaze.

Shelves full of vessels; enough for all the world-wide purposes of God. The church is not weak because of lack of numbers. With the forces now marching under the banner of the cross, Jesus could speedily win the world to himself if those forces were obedient to his will and responsive to his mighty power. As the Master passes through his house he finds there the gold and the silver vessels. How he longs to use them. How much more could he accomplish with them than with the more common vessels. How much the world needs them.

With eager hand Christ reaches out and takes the gold and silver vessel. He covets it for his service. He has a work for it to do. He looks within. Ah! what is it that meets his gaze? It is unclean. It is unfit for use. Sadly he replaces this splendid vessel and takes another to examine. So over the shelves he goes. The shadows on his face deepen, the pain and disappointment in his heart grow more intense, until at last, up on the top shelf out of sight, unnoticed and unknown, he discovers the common vessel of clay which is purged and clean and fit for use. He takes it down. He says: "This will do." And into that common vessel he pours his grace and power until men, beholding, exclaim: "Surely, this man has been with Jesus."

Plenty of vessels, but what is the condition of those vessels? This is the first question which must arise between the one who would be used and the Christ who longs to use. Not the outward appearance, but the inward state. Not what man beholds and knows, but what God sees and knows. What is the condition of the vessel? Is it clean or unclean? The condition of that vessel is the point which determines whether it will be used or cast aside.

What is the condition of your heart and mine? What is it that renders it unfit for the Master's use? Let God direct and conduct the search, and he will reveal the smut and the dirt and uncleanness which now render you unfit for his service.

What is it that can render the vessel unclean? Sin in its manifold forms and degrees. Such uncleanness is readily recognized and understood. You do not need to be told that it is that secret sin, that self-indulgence, that violation of the laws of God and man; there is something else besides the filth gathered by walking in forbidden paths and receiving unholy things.

The dish upon the shelf may be unfit for use, not because it has come in contact with the foul or unclean thing, not because it has been used for impure purposes, but simply because it has been allowed to stand unused upon the shelf until the dust has covered it. It was put away clean and wholesome, but now it is unusable because of the coating of black dust.

And so it may be with the Christian. He may be unclean from disuse. He may have lain upon the shelf of indifference and neglect so long that the dust has collected; the dust of no Bible reading, the dust of prayerlessness, the dust of neglected duty, the dust of the Sabbath ease and neglect of church; and if the dust is there it must be cleaned away, just the same as other foulness, before the vessel can be meet for the Master's use.

We long to be "meet for the Master's

(Continued on page 9)

Great Prophecies of Ezekiel.

REV. JOHN F. HARVEY.

IV.

"Therefore, son of man, prophesy, and say unto Gog, Thus saith the Lord Jehovah: In that day when my people Israel dwelleth securely, shalt thou not know it? And thou shalt come from thy place out of the uttermost parts of the earth, thou, and many peoples with thee, a great company and a mighty army; and thou shalt come up against my people Israel, as a cloud to cover the land: it shall come to pass in the latter days."—Ezekiel 38:14-16 R. V.



WENTY-six hundred years ago the Lord Jehovah directed Ezekiel to write down some things for the "latter days." (Verse 16). The things which this holy prophet wrote so many centuries ago are now, for the first time, in the process of fulfillment. We set no date for the completion of this fulfillment; we only know that they will be fulfilled to the last jot and tittle. *Let no one deceive himself as to that.*

"Forever, O Lord, thy word is settled in heaven," declared the Psalmist. It will not fail!

The kingdom of Christ Jesus is going to be established on this earth. Every earthly ruler and kingdom will perish. God is going to exalt his Son, for he has "given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:9-11). Before Jesus Christ can reign upon the earth all his enemies must be put under his feet. The atheistic, God-defying, Christ-rejecting nations are hastening toward an awful doom. The judgments of Almighty God will soon be poured out in vials of divine wrath upon the nations that forget God and blaspheme his holy name.

We are living in momentous times. The coming of the Lord draweth nigh. Iniquity abounds. The nations rage and the dictators take counsel together as to how they can throw off the yoke of God. They are all godless men. The hands of Stalin, Hitler, and Mussolini are red with blood. They are heaping up for themselves wrath against the day of wrath when the "Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ." (2 Thess. 1:7, 8.)

The signals are flashing across the heavens foretelling that man's rule of this earth is about to end in seas of human blood. The day of God's mercy and grace is drawing to its end. The world is on the threshold of the time when God's judgments shall be in the earth. Volumes could be written elaborating the evidences from all parts of the Holy Scriptures that this world is rapidly approaching the end of this dispensation of grace.

The prophetic Word of God fairly blazes with light as we study it in relation to present-day world events. So rapidly are the changing developments that the ink is scarcely dry upon the page until what we have written has become history. Twice within the last week this article has been re-written because of developments in the European situation bearing upon our subject. Noted columnists and other writers have, within the past week, suggested that there is not only a possibility, but a probability of an alliance between Germany and Russia. This is according to the word that Jehovah spoke to Ezekiel so long ago. These statements of world correspondents cause no surprise to him who knows his Bible. He knows that

what they suggest as possible and probable, will be a fact. Jehovah God has declared it and it shall be so.

According to the Word of God Germany will be with the "hordes of the north parts" in the day when "Gog" and his allies shall come like a storm and descend upon the "mountains of Israel to take a spoil and to take a prey." (Verse 12). Some one may ask where this is found in the prophecies of Ezekiel. Let us read verse six of chapter 38. "Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee."

Who is Gomer? In answer to that question let us read Genesis 10:1-3. "Now these are the generations of the sons of Noah, Shem, Ham, and Japheth. . . . The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah."

We instantly recognize some of the same names of Ezekiel's prophecy. Following the dispersion after the Flood these sons and grandsons of Japheth moved toward the north country and became the progenitors of the white race of central and northern Europe. The sons of Gomer settled the country around the Black Sea. Other descendants traveled along the Danube and settled in that part now called Germany. According to some authorities their land was first called "The Land of Gomer," or "Gomerland," and finally Germany.

There is one other name to which we call attention that connects Germany with Ezekiel's prophecy. It is the name "Ashkenaz." This was the name of the eldest son of Gomer. The Encyclopaedia Britannica states that the word "Ashkenazic" is derived from "Ashkenaz" and means "German Jews." There is also the name "Togarmah," and "Meshech," and "Tubal." All these names show the connection which will exist between Germany and Russia in "last days." "Meshech" was the ancient name for "Moscow." "Tubal" became "Thobol," and then "Tobolsk."

Centuries have passed since the descendants of Japheth emigrated to the land we now call Europe, but today the children of Gomer and Meshech are represented by the peoples of Germany and Russia. While today they seem to be enemies, yet their armies will be marching together and making common cause against the land of Israel in the "latter years."

There will be no Rome-Berlin Axis when that time comes; in fact, the alliance between Mussolini and Hitler may be broken any day, and is certain to not exist during the tragic events that will close this present age. It would be intensely interesting to the earnest Bible student to watch the developments in the European situation that will surely lead to the formation of the confederacy of the north of which Germany and Russia will form the major part. Read your Bibles and watch Mussolini, Hitler and Stalin.

Gog, the Prince of Rosh, who will be the last godless dictator of Russia, will lead the armies out of the "uttermost parts of the north" against Israel and the land of Israel. Jehovah, addressing Gog says: "Thus saith the Lord Jehovah: It shall come to pass in that day, that things shall come into thy mind, and thou shalt devise an evil device; and thou shalt say, I will go up to the land of unwallied villages; I will go up to them that are at rest, that dwell securely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil and to take a prey; to turn thy hand against the waste places that are now inhabited, and against the people that are gathered out of the nations, and have gotten cattle and goods, that dwell in the middle of the earth." (Chapter 38:10-12) R. V.

This language describes the situation of Israel and the condition of their land in the

end-time. The people who have been scattered for centuries among all nations are now returning. They are restoring and enriching the land that has been waste. Cities and villages have been built, and they have no walls nor any bars of defense. They will have none in the day that the hordes of the north descend upon them to take a spoil and to take a prey. They will be dwelling "securely, all of them." (Verse 8).

Why will the Prince of Rosh lead the hordes of the north against the land of Israel? Jehovah declares it is to "take a spoil and take a prey." What spoil will be in the land of Israel of such great value as to attract the cupidity of the hordes of Gog of the uttermost parts of the north?

Space does not permit of discussion of the vast wealth that even today is known to exist in Palestine. The riches of the land have been there all along but have been hidden from the eyes of men. Now, in these latter years, they are coming to light. As the wandering Jews are returning the whole land is being transformed. The value of the mineral salts hidden under the waters of the Dead Sea is so immense as to stagger our thought. An estimate by reputed scientists places these at approximately *twelve hundred and seventy thousand million dollars.*

It would seem that the God of Abraham (we say it reverently) knew what he was doing when, by covenant, he gave this land to Abraham and his posterity as their eternal inheritance. Not only that, but while the children have been punished for their sins by being driven out of the land, and the land allowed to become waste and barren, God has concealed this vast wealth from the avarice of evil men. The recent discovery of the riches of Palestine is a strong indication that God designed it for this very time. The children of Abraham are returning and they will have need of the riches that the God of their fathers put into their land and has kept concealed during their long wandering years.

It is not too much to say that Jehovah had this in mind when he directed Isaiah to write some things about the blessings that he would send upon Israel in that day when, having returned to the land, "The Redeemer shall come out of Zion, and unto them that turn from transgression in Jacob." (Concerning that time Jehovah told Isaiah to write and say, "Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee. . . . Then thou shalt see and be radiant, and thy heart shall thrill and be enlarged: because the abundance of the sea shall be turned unto thee, the wealth of the nations shall come unto thee." (Isa. 60:1-5) R. V.

When "Gog, the Prince of Rosh," the last godless dictator of the country we now call Russia, becomes aware of the great wealth of Palestine, he will "devise an evil device." That "evil device" will be to assemble the armies of the great confederacy of the north and march against Israel to destroy them and to possess themselves of the riches of their land. Ezekiel has recorded that this will be in the "last days." (Verse 16).

When the "hordes of the north" start, the godless rulers of other nations and their armies will start. They will all be marching to their doom. They will meet in awful conflict in the valley of Megiddo on the plain of Esdraelon. They shall perish on the mountains of Israel, and all that will be left of these vast godless hordes will be a mighty bone pile two hundred miles long. The divine description of the tragic fate of these rebels against God is fully given in the 39th chapter of Ezekiel, which we will consider in our next and final article.

Wesley's Plain Account of Christian Perfection.

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ASBURY ALUMNI PAGE



Containing Contributions from Trustees, Faculty, Alumni, and Students of Asbury College and Seminary. Address Correspondence to Dr. Z. T. Johnson, Managing Editor, Wilmore, Kentucky.

Class of 1934 Broadcast.

REV. FRANK B. STANGER, '34. of Pedricktown, N. J.

My Radio Friends:

I speak this morning in behalf of the class of 1934. Five years ago today we stood at yonder portal here at our Alma Mater—at that gate which faces toward life—and we had our Commencement. Truly it was a commencement—for in a very real way it marked the beginning of our sharing of life's more arduous tasks, of our meeting life's more perplexing obstacles, of our solving life's more intricate problems, and of our reaping life's more thrilling rewards. During the few intervening years we have experienced many of the multifarious events incidental to the middle age of youth, and we have learned many of life's unforgetful lessons. But we, as a class, have returned to our Alma Mater to bear testimony to this tremendous fact: We do love with a continually-increasing devotion the Christ of Asbury; we believe in Asbury's creed; we have purposed in our hearts to be true to the ideals which Asbury implanted within us.

This morning I have chosen to speak upon the theme, *If I Were Being Graduated Today*. I would like to address my remarks to the members of the senior classes of all schools and colleges everywhere who are being graduated at this season.

If I Were Being Graduated Today, I would face life with the meaningful assurance that the Gospel of Jesus Christ is the supreme and all-sufficient religion. To all of you who today are being numbered among the graduates life is asking many crucial questions: Whence this universe and man? What is the significance of human personality? Is there an antidote for the poison of sin? Whither are we bound? In Christianity alone are found the answers to these inquiries which make for destiny. The Gospel of Jesus Christ is the only religion that deals adequately with the problem of sin. It alone presents to the world a Savior. Only Christianity offers a solution to the great problems of the universe and of life. The Gospel of Jesus Christ alone provides satisfaction for the total personality of man.

Moreover, *If I Were Being Graduated Today*, I would go forth with a resolute purpose to be obsessed continually with the Christian philosophy of life. Life, according to the Christian philosophy, in order to be meaningful, beneficent, and effective, must have as its primary motive a moral and spiritual purpose. The all-important thing is not the making a living, but the making of a life. Likewise, to the Christian, the truest life is the life of service. There are but three great philosophies of life. The first is that of those who declare "Your body for myself." These are those who feel it their privilege to enrich themselves at the expense of their fellow-men. The second philosophy is that of those who say "My body for myself." This is the creed of the egoist, of the extremely rugged individualist. The third philosophy of life, and the only worthy one, is that of Christ, expressed in his own words, "This is my body which is given for you." Like his Master, the Christian declares to the world, "I come not to be ministered unto, but to minister. I am among you as one that serveth."

Furthermore, *If I Were Being Graduated Today*, I would march forward fully persuaded that God would definitely guide my life. The fact of divine guidance is in har-

RADIO MALE QUARTET



W. Doyle, F. Leichhardt, J. Brookshire, H. Webb

RADIO DEVOTIONAL LEAGUE PROGRAM

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mony with the fact of a universe of design, law, and order. God will definitely guide those who put their trust in him. He does not always guide in the same manner. Sometimes, as in the case of Isaiah, God guides with a strong hand. Sometimes he guides by a look—"I will guide thee with mine eye." At other times God guides by a still small voice—"And I heard a voice behind me saying, this is the way, walk ye in it." Again, as in the case of Paul, God guides by prohibitions—"The Spirit suffered us not." Likewise, God guides through opportunities—"I have set before thee an open door, and no man can shut it." It matters little how God guides—it matters much that he guides. I would yield to God my life completely, and I would trust him to guide me continually.

Finally, *If I Were Being Graduated Today*, I would determine to live my life in an irrevocable comradeship with the greatest of all friends—Jesus Christ. Life is a glorious adventure. It becomes more glorious when it is a friendly adventure. It becomes increasingly more glorious when it is a friendly adventure with the greatest of all comrades—Jesus, the Son of God. Life's supreme joy and satisfaction come when we make "the Christ of Calvary" "the Christ of every Road," the total experience of our lives. Life can be lived at its best only as it is lived in intimate fellowship with him who said unto his own, "Henceforth I call you not servants, but I have called you friends." Wonderful is this unchanging friendship between the soul and its Savior!

Z. T. Johnson's Slate.

Portland, Ore., July 6-16.
Ferndale, Wash., July 20-30.
Tacoma, Wash., July 31-August 6.
North Indiana Laymen's Conference, Epworth Forest, Ind., August 12-13.
Hopkins, Mich., August 17-27.

New Appointment for Dr. Wimberly.

Dr. C. F. Wimberly, who for some years has been pastor of the Methodist Church at Allendale, S. C., has been appointed by Bishop Purcell to the Oliver Mission in Columbia, S. C. This mission was established many years ago by a wealthy and devout Brother Oliver who was deeply interested in the

preaching and spread of the old Wesleyan Methodist doctrine of full salvation. Brother Charles Dunaway was in charge of this mission for several years, but has now re-entered the evangelistic field and is being graciously blessed of the Lord in revival work. The work under Brother Wimberly is opening up very encouragingly.

Brother Wimberly has built many churches and a number of parsonages in his ministry. He has been an unusual builder, especially in the matter of parsonages. One of the first things when he gets to a charge is to clean up the grounds, put the parsonage in good order, plant flowers, and put the parsonage and the church in a sort of park like situation—very attractive.

Senator Cole Blease, who lives in Charleston, S. C., a great friend of Brother Wimberly, writes the following letter to Bishop Purcell. We also publish a clipping from the *Allendale County Citizen*. Brother Wimberly's address in his new appointment will be 1106 Taylor St., Columbia, S. C. This mission has a good auditorium and we expect Brother Wimberly to have there a successful ministry.

Bishop Clare Purcell,
Methodist Bishop,
Charleston, S. C.
Dear Bishop:

Last Sabbath afternoon, May 21st, 3:30 P. M., I went to the Oliver Mission, in this city. The preacher came in, opened his services with the old hymn, "What Can Wash Away My Sins," had a prayer, then repeated the Scripture in the Bible, from which he later took his text. After that he had another good old hymn, preached a wonderful old-time Methodist sermon, after which he immediately pronounced the benediction.

It reminded me of the old days; all the congregation sang, and we could understand every word that they said. The young man played one of the little old-time organs, with no uniforms, no jumping up and down, just like Rev. Dr. C. H. Pritchard, who received my membership into the church, used to have and the old-type preachers of his day. It looked to me that everybody was happy and pleased and I have mentioned the matter to a good many of my friends who have promised to be with me there next Sabbath afternoon. The preacher in charge was the Rev. Dr. C. F. Wimberly.

I wish to thank you for the assistance that you gave him in getting this charge. I believe it is going to amount to a good deal in advancing old-time Methodism in this city. Of course you realize that he is one of the finest preachers in the Conference, a man of great ability, and I think you will be pleased with his work.

With my kindest regards and best wishes, I am,

Very respectfully,

COLE BLEASE.

FROM THE ALLENDALE COUNTY CITIZEN.

Dr. Wimberly Missed in Allendale.

Three and a half years ago, Dr. C. F. Wimberly was appointed to the pastorate of the Allendale Methodist Church. At once he projected himself into the religious and civic life in a most remarkable way. His first achievement was the building of a new parsonage, which was a monumental task. Next as the chairman of an important committee of the Lion's Club, he secured a children's playground. But his big accomplishment, was securing a Federal Appropriation of \$35,000 for a community center. This required stren-

uous effort for two years, and its given to Allendale was due almost alone to his leadership.

As a preacher, we regard Dr. Wimberly as second to none, regardless of denominations. He never preaches a dull, uninteresting sermon. In Dr. Wimberly's going away, Allendale suffers an irreparable loss.

We, the undersigned, wish to go on record expressing our high esteem of Dr. Wimberly's character, and as a scholar and a Christian gentleman, and we wish for him a large measure of success and happiness in his new field of labor, which he so justly deserves.

MACKS MIXON,
Mayor of Allendale.

J. H. WARREN,
Chairman Board of Stewards.

MRS. S. J. PARMER,
Pres. of the Allendale Garden Club.

Why? Oh Why?

REV. C. E. WALKER, D. D.



IN something of careful observation through a period of over fifty-four years we have been much disturbed by the general indifference toward the Christian Church. We have raised the question throughout this over a half century, "Why are men and women so disregarding of the claims of Christianity?" What is the answer?

Our Savior said, "And I, if I be lifted up, will draw all men unto me." (John 12:32). Did he mean the "lifting up" on the Roman cross? Or, did he mean that *lifting up* in the lives and testimonies of his discipleship? See what a brief testimony did in Sychar, the testimony of a recent convert; the woman at Jacob's well was so awakened in her experience of the new life that she forgot her material errand, leaving her water-pot at the well, hurrying back to the city where she, by her testimony, led "many of the Samaritans of that city to believe on him," her recently-discovered Savior.

Is it the failure of professing Christians to impress upon the minds of their unconverted neighbors that there is a difference in churchmembers and non-churchmembers, that an almost total disregard toward the church is so palpably apparent? Do these citizens of the world—the unchurched—see any signs of what we call the Christian life in us who constitute the Church? Is it that our conversation, conduct and associations do not "lift up" Christ?

Recently a pastor ventured to say to his congregation, "I am at a loss to determine who are and who are not Christians." Then what must our worldly, unchurched, near neighbors think when our churchmembers seek the same amusements, the same entertainments that these worldly folk seek?

But why do so many professing Christians do the things which are not fitting for Christians to do? The people need instruction. Take, for example, our young people; they are not to blame for many things we see them do, frequently, because they have not been taught that there is danger in these worldly things. Of course, all need to be cautioned against "worldliness." But the writer prefers to show the youth that, not merely because certain things are worldly, but because these things are dangerous. Hosea 4:6 says, "My people are destroyed for lack of knowledge."

We condemn neglect of the Sabbath, because lack of reverence for the Sabbath easily leads away from religious worship, especially in members of homes where is no family worship. We like the custom of the members of some churches whose every member of the family joins in Scripture reading, prayer and hymn-singing every morning. We once listened to a sermon by a Roman Catholic priest emphasizing a proper use of the Lord's Day,

attending church in the morning, and social and religious family fellowship in the home for the remainder of the day, to be sacredly kept as the Lord's Day, indeed, honoring the Christ in his Deity as proved by his resurrection on the first day of the week.

But how is the Christian Sabbath generally kept? By many churchmembers there is a reckless attitude toward the Sabbath. Many buy, sell, patronize the postoffice, attend the movies (generally not fit to attend at any time). Even some preachers treat the matter lightly, riding on Sunday trains, and some even so arranging the Sunday morning services as to encourage boating, fishing, golfing on Sunday. One pastor, whom the writer knows, announced a 7:30 P. M. service for every Sunday, May to October, "so that the business men of our church can go to the golf links for the day." Well, why be surprised at this, since many ministers, different denominations, declare that God never intended anybody but Jews to keep the Sabbath, and even declaring that all the Decalogue was abrogated at the cross! Only yesterday we heard a prominent pastor say, "We declare there is no requirement for keeping any day as the Sabbath for the Christian dispensation." Antinomians, all!

As to why churches are losing out with the world is simply that the Christ-life is so poorly revealed in the church life. Christ is not lifted up. As to why youth—and elders, maybe—play cards, primary grade gambling—is because not having been taught that it is dangerous. The youth dance because not shown that mixed dancing is morally dangerous. (Youth ought to read Ex-dancing Master Faulkner's, "From the Ball Room to Hell.")

However, it is not merely what the preacher says, it is what are the facts, and why? A born-from-above experience, a Spirit-filled life, is what is needed, then careful teaching. We ought to know that Christ must be revealed to the world in holy living; and that living begins in a regenerated life.

Who is to Blame?

WALTER E. ISENHOUR.

It is a fact beyond question that our nation is tremendously criminal. We have been told that we lead all nations in crime. If this is really so we have much to regret. However, regardless of the fact that much crime fills the land, and that it is to our regret and shame as a nation, we have many good people yet, for which we are justly thankful. If the good people of America could control things there would be a vast difference in the condition of the people in general. It seems that evil-minded, wicked men get things under their control, or get in position to lead things, and as they lead wrong it brings about wrong results as a consequence. Naturally, as evil men lead the country we can expect crime as a result. Sinful men as leaders and rulers never make a country moral, honest, godly and spiritual.

Perhaps almost everyone realizes the fact that when men commit crime there is a cause for it, and until the cause is removed crime will continue, and will grow worse and worse. Crime should be punished. It isn't right for men to steal, kidnap, assault, injure their fellows in various ways, commit manslaughter and murder and go free. For instance, a man gets drunk and kills someone by reckless driving, or shoots somebody, or commits some other bad crime outside of murder. All admit that he deserves punishment. If he has murdered someone our laws demand his life as a penalty. He must pay the supreme price for his crime by his own life. But had you ever stopped to realize that there are millions of people to blame for his crime? Every man and woman who voted wet are to blame, perhaps. Certainly every wet politician who ran for office on a wet ticket is to blame. The man who made the liquor is to blame, and the man who sold it

is to blame. In the sight of Almighty God who is the most guilty, the man who committed the crime, or those who made it possible for him to commit it? The day of judgment is going to bring men and nations to justice, and will reveal many things people are guilty of that they pass by unnoticed. That strong drink is responsible for the majority of the crime of our country surely goes unquestioned, and that all who vote wet and uphold the cursed stuff in any way are to blame, just as the man who commits the crime, is absolutely clear to all who are honest, sincere and willing to think.

(Continued from page 3)

give the truth, regardless of the cost. Such an explanation of the attitude of Jesus destroys him as a great teacher, and as the one perfect man that lived upon the earth.

To many, Jesus is unwelcome as a miracle worker. He is welcome as a great example, a great man, and a great teacher, but not as a miracle-working Savior. To this same group of interpreters, Jesus Christ is unwelcome as the atoning Redeemer of mankind, the efficacy of whose death makes propitiation for the sins of men. He is welcomed as the great example, but not welcomed as the Lamb of God, slain from the foundation of the world for the sins of many. Unto all who receive him as such, as the one who was made sin for us upon the cross, he becomes the welcome Redeemer, the welcome substitute, who took our place upon the cross, and did for us what we could not do for ourselves.

Texas Drys Demand Return of Prohibition.

Dallas, Texas.—Under the leadership of Bishop H. A. Boaz, drys in Texas have launched a determined fight to bring prohibition back to the Lone Star State. Jeff Davis, Executive Secretary to the United Texas Drys, states that of the four local option elections held since January 11, three have been won by the drys.

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(Continued from page 1)

siasm, with such a divine anointing that we can compel attention, that we can make men think, that they will become convinced that sin is destructive, that salvation from sin is possible.

It would seem quite unreasonable if a building were on fire and there was no way of escape from the upper rooms but by ladder, the ladder can be brought and erected, but we hesitate, to debate existing conditions. Suppose we see a fellow crying for help at a three-story window. Can we give him a job? Can we so adjust all controversy between labor and capital that we feel quite sure that he can get a position and earn a good living? And if we are not assured of legislative action that will bring about an ideal state, shall we let the man crying for help burn to death?

By all means let us rescue the man and then give him some work, find him a place, befriend him, divide our bread with him, get him on his feet, and some employment for his hands. Our friends so eager for some sort of social adjustment and an ideal state of society, seem to ignore the fact that men all about us are lost in their sins and need above all things to be brought to Christ. In millions of instances the re-born man, the man saved from sin, from drunkenness, from rebellion against God, has very soon been able to change his own circumstances and surroundings and so adjust himself to society that he is not only a new creature in Christ but he is a new and useful man among his fellow-beings.

We certainly cannot object to tearing down the miserable hovels in the slum districts and the building of better homes, but we must along with this good work see to it that the man who goes into those better homes is a redeemed man, a recreated individual. There is no question but some of the worst of citizens, some of the most selfish, dissipated, and irreligious members of society live in palatial homes, wear the finest clothes, and sit at tables at which they feast on the luxuries of life.

Jesus Christ called our attention to the fact that a man might be dressed in the finest of fabric and feast upon the most delicious food today and at the close of the day be crying in hell for the moist finger of a beggar to cool his parched tongue. At the same time, he reveals to us the fact that under the

rags and lean bosom of a beggar there may be saving faith, a redeemed soul, that out from among dogs and disease may be lifted instantly into Paradise. There is no doubt but right now Protestantism should exert her energies with holy zeal to promote a revival and bring the multitudes to repentance and saving faith in Christ. No doubt such a revival would have a powerful social effect, would go a long way toward the suppression of the liquor traffic and other evils and general improvement of outward conditions. Redeemed men are new men with new ideals, new conceptions of life, and how rapidly the most beneficial changes take place when the new birth takes place in the man. One of the greatest needs of the times is Spirit-filled evangelists, men so on fire with divine love that nothing can stop them or hinder them. They will go after the lost; they will proclaim a Christ mighty to save to the uttermost. Would God that Methodism could repeat itself. No doubt she could. Will she? Judgment Day is coming. Finally we must answer at the bar of God.

Well and Ready.

Rev. L. E. Williams, evangelist, of Wilmore, Ky., who was for some time quite unwell, is now well and available for revival work in assisting pastors, or wherever needed. Do not let the weeds of sin and loss grow where there could be a glad harvest of souls for Christ and heaven.

H. C. MORRISON.

Notice!

Dr. J. C. McPheeters, our honored and beloved contributor of THE HERALD, sails June 20, for a tour of Europe, on the invitation of Bishop Arthur J. Moore. Dr. McPheeters will send letters of travel to THE HERALD which will be most interesting and informing. May I suggest that our readers get busy and send in as many subscribers as possible on the 25-cent offer, that they may have the benefit of these splendid articles from Dr. McPheeters. Dr. McPheeters has promised us a letter while on board ship, which will be the beginning of his illuminating and interesting letters. Let's hear from our readers right away, with at least four subscribers on our remarkably low offer of 25 cents for THE HERALD until January 1, 1940.

MRS. H. C. MORRISON.

"The Dewdrop Slips Into The Shining Sea"

MRS. H. C. MORRISON.



IN a sermon I was privileged to hear from Bishop W. F. Oldham, the above expression was given, and it left its lasting impression upon me. The sentence in itself, is very beautiful, but to me, the sentiment is even more beautiful. What is the meaning of this dewdrop slipping into the great sea of God's boundless waters?

It occurs to me that the dewdrop in slipping into the sea loses its identity; in fact, it loses itself to become a very small part of the great ocean into which it willingly gives itself. It abandons itself to the bosom of the mighty deep, not to augment its own proportions, but to contribute its share to the vast expanse of waters that go to minister to mankind.

I could but think that we are but dewdrops in God's marvelous creation, infinitesimal, of course, but it takes the dewdrops to make up the vast machinery and plans of God's creation. The grains of sand, so small that no one can number them, have their part in this world's mechanism. Our heavenly Father never created anything for naught, however small the sphere; each item has a

purpose for its existence and a place to fill.

We admire the way the dewdrop gave itself to the sea—wholeheartedly, gladly, and with no thought of ever returning to its little sphere of existence. Have we, as God's children, made a like consecration to his infinite plans for the redemption of the race? Have we come to the place where we are willing to completely abandon ourselves to his will, though it may mean that we, as personalities, shall be lost sight of in the larger channels of blessing? Are we so solicitous for the growth of God's kingdom that we are willing to be lost sight of in order that other streams of influence may be enlarged and augmented?

There is a scripture that bears out this thought most beautifully: "Except a grain of wheat fall into the ground and die, it abideth alone." It is said that grains of wheat have been kept for thousands of years in the granaries of Egypt because left to themselves. There were not within their reach the elements to produce the germination of the seed, so it abode alone, and was never worth anything to anybody in the way of nourishment and, at the same time, failed in its multiplication by which thousands might have been fed. The grain of wheat in the garner is not like the dewdrop that slipped into the sea, but lived to itself, fed no one, contributed nothing to the upbuilding and growth of God's kingdom.

But think of what happens if the grain decides to "die!" Look at the head as it bends low on the stalk, the multiplication of itself many times, and each grain becoming a contributor to mankind by being willing to die, instead of living "alone"—and that's all—just living alone!

Friends, as you read this message, are you a dewdrop that is living to itself, sitting upon some blade of grass, which today is, and tomorrow is cast into the oven? Or have you slipped into the sea of God's boundless ocean of opportunities that you may be used in blessing your fellowmen who are longing for your help and comfort? Are you the grain of wheat that lies hidden in some granary of indifference, not caring to come in contact with the elements of God's life-giving power that will cause the dormant seed to germinate and bear its share of fruitage for the help of mankind? Are there those in your own home, your town, your church, or beyond the sea that are suffering for spiritual help because you have chosen to lie in a corner alone? Oh, may each one who reads this, resolve, if they have not done so, to be the "dewdrop that slips into the sea" of God's service, or the grain of wheat that prefers to die and fruit, rather than live without any sheaves for the Master's reaping. Let's search our hearts and see where we live—in the ocean or in the dewdrop! The place of our abiding will determine the radius of our influence.

Less Groceries.

Dayton, Ohio, has a population of 300,000. A report made recently by C. E. Dowdell, of the Independent Merchants Assn., Liquor Investigating Committee, Dayton Chamber of Commerce, reveals these startling facts:

That city has 729 restaurants and beer gardens, of which 227 sell 3.2 beer; 502 sell beer and hard liquor. The average income from each place is \$700 per week, or a total of \$350,000 per week. Eight liquor stores have a total income of \$48,000 per week. The total spent in Dayton for beer and liquor is \$398,000 per week.

Dayton has 570 groceries. The average receipts for each grocery are \$500 per week, or a total for all of \$285,000. It appears, therefore, that \$113,000 more is spent each week for booze than for groceries and meats.

The per capita expenditure is \$1.32 per week in liquor establishments as against \$.95 for groceries.

REQUESTS FOR PRAYER

A zealous Christian worker plans to spend his 70th birthday, July 12, 1939, in praying for his 1,100 known living relatives, and is so informing them. He asks that praying people join him in this day of prayer.

Pray for an afflicted sister who is not sure of her acceptance with the Lord, and that she may be healed without an operation.

Pray for a mother to be healed of rheumatism, and that a sister may be restored to health.

E. D.: "Pray for my healing of a nervous trouble, that I may be used of the Lord in whatever way he desires."

Rev. J. C. asks prayer for his revival meetings, and that he may have strength for the work committed to him.

V. S.: "I am very desirous that the readers of The Herald pray for my healing. Unless the Lord undertakes for me, I shall have to undergo an operation. Please to pray for me."

Just Minding God.

FIXING MY CAR WITH MY FINGER.

I had preached in Clovis, N. Mex., and was up before daylight on Monday morning to start for a meeting in Texas at eleven o'clock. It was a cold morning in February and was raining. After I had driven for some time I was very cold and while it was yet dark my car stopped in the highway and I could not start it again. A suggestion came from the enemy that I would sit there and shiver until daylight and then would have to pay all the money I had for towing and repairing my car.

I prayed to the Lord to help me and the Holy Spirit whispered to me that the trouble was in the timer. I knew little or nothing about repairing an automobile but I went and raised the hood and took the cap off the timer and then came a strange impression such as I have never heard of any person doing and I knew it was from the Lord, so I obeyed however odd it seemed. Instead of getting tools and trying to fix the timer I closed my eyes, lifted my face toward heaven, put out my finger and prayed that God who had rolled back the River Jordan and let the children of Israel through on dry ground, would guide my finger until I felt what was the matter and help me to push it in place and make the car run into the next town where I could get it repaired.

How strange it all seemed standing there in the dark with my eyes closed to fix my automobile with my finger and the enemy telling me I was crazy. I kept praying and believing God and began to poke my finger in the timer and suddenly I felt a strand of wires sticking up, then I knew it was a broken connection, but I did not know how to fix it if it had been daylight. So I felt a little crack and began to poke the wires down in there until I could not feel them any more. Now I put the cap back on the timer, let the hood down and fastened it and went and stepped on the starter and the car ran beautifully into the next town where I had it repaired. The mechanic said I did not have but one chance in a thousand to form an electrical connection in that way but that *my prayer made it.*

M. M. BUSSEY.

(Continued from page 4)

use." Shall we not say we will? "Make of me what thou canst, and by what process thou wilt." cries the saintly and devout man, F. B. Meyer, "only let me be what thou canst use. 'Art thou able to drink the cup that I drink of, and be baptized with the baptism that I am baptized with?' By thy grace I am able. Let me die with thee; lie in the grave of obscurity and neglect; be counted as the off-scouring of all things; be broken on the edge of thy wheel; pass through the fire of

WOULD YOU TOUCH ONE OR MORE LIVES WITH THE GOSPEL?

"In the morning sow thy seed, and in the evening withhold not thine hand."—Eccl. 11:6.

No greater joy or happiness can come to one than that which comes from the realization that through one's thoughtfulness, kindness or effort, one has been instrumental in the salvation, sanctification, or the restoration of some one from the life of sin back to God.

The opportunity is yours just now to make an effort to do this very thing. We want you to try it, pray over it, and put forth your best efforts, with this one thing in mind—that of being of spiritual help to some with whom you come in contact.

We have had hundreds of letters from people all over this country, who have gotten great spiritual blessing from reading THE PENTECOSTAL HERALD and we are asking if you will not make it possible for its weekly visits to go into four or more new homes from now until January, 1940, on our special introductory offer of 25c each.

Won't you make a list of those to whom you think THE HERALD might be of some spiritual help, and then plan as to just how you can get the paper to them. First, by possibly using some of your tithe money to send it to them, or by making a freewill offering over and above your tithe; second, by speaking to some of them about taking the paper on this special offer, and third, by talking the matter over with some one who has the means, about sending it to a certain number of people, telling them what you hope to accomplish.

It is so often the case that an opportunity to do some good never presents itself but once. For this reason, we urge you not to pass this opportunity by, but to act upon it NOW

If you could be in our office and read some of the thousands of letters that come to us as to what THE HERALD has meant to them, we believe you would consider this a real opportunity, and don't hesitate to send the paper to someone, thinking they will not read it, as you will be surprised to know in how few instances the paper is not read. At least, your effort for good will have been made.

May we not hear from you at once.

thy 'hottest kiln—only let me be one whom thou chooseth and usest, constantly in thy hand; dipped down often into the brimming well, and back to thy dear lips, or to the lips of whom thou lovest.

"The spirit is willing," my child, "but the flesh is weak." I know it, I know it, Lord. But I desire to die to the weakness of the flesh, its ache, its tears, its faintness, that I may live in the Spirit. Is not thy grace sufficient? Is not thy strength perfected in weakness? Is not the residue of the Spirit with thee, to give without measure? Heed not my weak cryings, but perfect that which concerneth me. Only make me a vessel that thou canst use.

"He that would be great, let him be as he that doth serve." I understand thee, Master. Thou wouldst winnow my heart, and rid me of all that is proud and selfish. It is true that in the time past I have sought great things for myself; but that is gone now; I am but a weaned babe; my desire is for thee, for thy glory, for the magnifying of thy name; my one cry to be often, always, in thy hand."

Such are the splendid stirrings and yearnings of one heart. May they not be ours? May we not be "meet for the Master's use," because we yield ourselves to Christ and become that vessel cleansed and prepared for every good work?

I would rather play with the forked lightning, or take in my hands living wires with their fiery current, than speak a reckless word against any servant of Christ, or idly repeat the slanderous darts which thousands of Christians are hurling on others to the hurt of their own souls and bodies. You may often wonder, perhaps, why your sickness is

not healed, your spirit filled with the joy of the Holy Ghost, or your life blessed and prosperous. It may be that some dart which you have flung with angry voice, or in an idle hour of thoughtless gossip, is pursuing you on its way, as it describes the circle which always brings back to the source from which it came, every shaft of bitterness, and every idle and evil word. Let us remember that when we persecute a child of God, we are but persecuting him, and hurting ourselves far more.—Dr. A. B. Simpson.

H. C. Morrison's Camp Meeting Slate.

Red Rock, Minn., June 27-July 2.
Bentleyville, Pa., July 6-16.
Wilmore, Ky., July 23-30.
Romeo, Mich., August 4-8.
Indian Springs, Ga., Aug. 10-20.
Morrison Park, Glasgow, Ky., Aug. 21-27.

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OUR BOYS AND GIRLS

THE DOG THAT SAVED A NATION.

Rev. E. Wayne Stahl.

"What an interesting book that must be which you're reading, Grandpa! I believe you've hardly taken your eyes off of it for a solid hour."

Harry Tennant spoke these words to Grandfather Steele, who sat one winter evening in the comfortable parlor of the Tennant home near the radiator by the window.

Mr. Steele took off his spectacles, looked up at his twelve-year-old grandson, who half sat, half reclined, on the big, leather-covered davenport sofa across the room from him. Then with a twinkle in his eye he responded,

"What an interesting book that must be which you're reading, Harry! I believe you've hardly taken your eyes off of it for a solid hour."

"Well, I guess we're even then," grinned the boy; "But if you find your book half as interesting as Stevenson's 'Treasure Island,' I have here—" Harry tapped with the fore-finger of his right hand the open book which he held in his left—"you have some story." Then he added,

"What a desperado that Long John Silver was! Must be the great-great-grandfather of some of the gangsters we read about today."

"I'm also reading about a desperado. Though he happened to be the general of an army. But I think he must have been as wicked as your Long John Silver. Just before you spoke a minute ago I had finished reading how a little dog defeated the plans of that infamous general. Wouldn't you like to hear the story?"

Harry jumped up quickly, his eyes full of enthusiasm.

"Ask me if I like to eat ice-cream, Grandpa. But since you've mentioned a dog, let me call in Wesley. You know, he's just crazy about such animals. I wonder sometimes if he doesn't think almost as much of his pup 'Pal' as he does of me."

Harry went to the dining room door, partly opened it, and called out, "Hey there, Wes! Come in and hear a story Grandpa's going to tell us." And he added, "Hello there, Bob. Didn't know you were here. When did you come?"

"Oh, I got here about ten minutes ago. Came in through the kitchen. Wesley and I've been looking at the pictures in the National Geographic Magazine together."

Wesley was Harry's brother; there was a difference of two years in their ages, Harry being the older. Robert Steele, their cousin, was the age of Wesley. Both the younger boys having turned over two or three pages, made a rush for the parlor, upsetting a dining room chair in their hurry to get to the story telling. They squeezed themselves into one Morris chair. Harry resumed his station on the davenport. Mr. Steele beamed with grandfatherly pride on the expectant trio. "All set?" he asked.

"You just know we are, Grandpa," responded Robert; "one for the money."

The other two boys joined in on the next lines, "Two for the show; three to make ready, and four to go." They fairly shouted the last line.

"Well, we're off then," said Grandfather Steele; "We're off to Holland."

He held up the book he had been reading, and went on, "This is entitled 'The Rise of the Dutch Republic'; it was written by one of the world's great historians, John Lothrop Motley. It's one of the most fascinating books ever written, and every word of it is true. When you boys are older I hope you'll read it. To me it's as full of excitement as 'Treasure Island' is to Harry, and as interesting as the Geographic Magazine is to Bob and Wesley."

"The thrilling events of this story took place hundreds of years ago. There was a cruel King of Spain known as Philip the Second, who also

ruled the little country of Holland. The people of this land loved liberty and believed in the Protestant religion, both of which the king hated with all his soul."

"But where does the dog come in, Grandpa?" Harry was the questioner. "You said the story was about a dog."

"The dog is coming in this very moment," said Grandfather, who dearly loved his joke; for just then Pal, Wesley's Scotch terrier, trotted in from the kitchen, came over to his master, and jumped up into his lap. Wesley gave the shaggy little animal an affectionate hug. Mr. Steele continued.

"The other dog will appear soon. Well, as I was suggesting, Philip was a bad monarch. He determined to destroy the freedom of the Dutch people, and to stamp out the Protestant religion among them. So he sent a great army into Holland, at the head of which was the Duke of Alva."

"This man was, if possible, even more cruel than the king who had sent him. Oh, the awful things he commanded his soldiers to do to the brave Hollanders! To read about the terrible deeds that were done makes my blood run both hot and cold."

"But the men and women of the oppressed country showed themselves to be of the stuff from which heroes are made. They resolved to fight to the last for their liberty and for their religion. At their head was one of the noblest and greatest men who ever lived; his name was William the Silent, Prince of Orange."

"The Duke of Alva realized that if he could capture or kill the Prince of Orange, it would be a great victory for him, and would end, as he supposed, the war that was raging. So one night some of his troops approached the camp where William the Silent had his headquarters."

"Making no noise they drew near the tent where the Dutch leader lay asleep. And the guards about the tent had fallen asleep too. How quiet everything was in that darkness, except for the subdued footsteps of the marching soldiers! It does look as if the Prince of Orange, and the nation which he is the head, is doomed."

"The marching men are almost at the tent. Just a minute or two more, and they will have achieved their mission."

"Within that tent the head of the Holland nation sleeps on, perfectly unconscious of his fearful danger. O if something could be done to warn him! What criminal neglect in those guards snoring outside the tent! God have mercy on that great commander, with his blood-thirsty enemies so close!"

"And God did have mercy on him." Grandfather stopped speaking for a moment and looked toward Pal on Wesley's lap. The friendly little pet jumped down, came over to Mr. Steele, stood up on his hind feet, rested his forefeet on the story-teller's knee, and looked up into Grandfather's eyes with almost human intelligence. He received a kindly pat of recognition, while the narrative was resumed:

"Yes, God had mercy on William the Silent with a little dog as the instrument. In the tent was a spaniel. It heard the nearing soldiers; it began to bark furiously; it went to its master and put its paws in the face of the sleeping man. That barking and that scratching aroused him. He just had time to spring from bed and mount a saddled horse that was providentially at hand. The second after he left the tent, the Duke of Alva's merciless men were in it. What unspeakable anger was theirs to find the object of their expedition escaped!"

"And with his escape the Dutch republic was saved! All because of a watchful little spaniel."

"And as long as he lived the Prince of Orange always kept in his bed-room at night a dog of the same breed as that of the one that had been the means of saving his life,

"Some day you boys may be able to take a trip to Europe. If so, I hope you will visit the city of Delft, in Holland. In the church there you will see a statue of William the Silent, Prince of Orange. And at his feet you will also see, sculptured in stone, the little dog that did him such a service."

"I'll sure go there, if I possibly can," said Wesley, with enthusiasm, "And I hope I can take Pal with me. That was some Dutch dog, wasn't it, Grandpa?"

Dear Aunt Bettie: Will you let a West Virginia boy join your happy band of boys and girls? I am seventeen, have brown hair and blue eyes, my birthday is March 22. Have I a twin? I am a Christian. I love to read the Bible and go to church. Our pastor is Rev. A. W. Grosscup. He is a good preacher. Let me hear from Christian boys and girls.

Hobart Weikel,
Greenville, W. Va.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of boys and girls? This is my first letter and I hope to see it in print. I am seven years old and my birthday is October 4. Have I a twin? If so, please write. I have fair complexion, hazel eyes, and light hair. I go to Thompson school and am in the second grade. Daddy takes The Herald and I enjoy page ten.

Mary Lee Page,
Rt. 4, Russellville, Ky.

Dear Aunt Bettie: Will you let a girl from Pennsylvania join your happy band of boys and girls? I am eleven years of age. My birthday is June 28. I have dark complexion, brown hair. I weigh 85 pounds. I am four feet, nine inches tall. I love Jesus. I go to Sunday school every Sunday I can. I go to the Union Gospel Missionary Church. The pastor of our church is Rev. Joseph Wooten. We take The Herald and I like best of all to read page ten. Have I a twin? I go to the Bethel school, and am in the sixth grade. I would enjoy getting letters from everywhere. Let the letters fly to

Ruth Reside,
Rt. 1, Boothwyn, Pa.

Dear Aunt Bettie: I wonder if you will let me in on page ten just once. This is my first letter and would be happy if you would consider it worth the room. My parents take The Herald and we seem to enjoy it from beginning to end. I am just another child of God trying to do his will. I am twenty years of age, my birthday being March 21. Is there a twin somewhere? I average around 135 pounds in weight and am five feet, five inches tall. Would be more than glad to hear from pen-pals. I promise to do my best to answer.

Grace Long,
Rt. 2, Hagerstown, Md., care Jas. H. Long.

Dear Aunt Bettie: This is my first letter to The Herald. I want to join your happy band of boys and girls. I am a boy ten years of age. My birthday is Dec. 12. I would like to have pen-pals. I have red hair, blue eyes, fair complexion and have freckles. I am trying to live right and like to go to Sunday school and church. My Sunday school teacher is Mrs. Jaynes. I go to school and am in the fourth grade. My Uncle is my teacher. I would like to see this letter in print.

Harold Mahoney,
Limestone, Tenn.

Dear Aunt Bettie: Will you let a New Jersey girl join your happy band? I am a Christian. I love church work. I go to the Methodist Church. I was saved at a revival. I am seventeen years old, have brown hair and eyes, fair complexion, weigh 125 pounds and I like all sports. This is my first letter and would like very much to see it in print. I will answer all letters, so girls and boys let all letters fly to

Grace E. Durham,
214 Woodlawn Ave., Florence, N. J.

Dear Aunt Bettie: Would you let an Atlantic City girl join your happy band of boys and girls? This is my

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first letter so I would like to see it in print. We take The Herald and I think it is a wonderful paper. I enjoy reading page ten. I am eighteen years old and my birthday is October 29. Have I a twin? If so, please write to me and I will answer all letters I receive. I have brown hair, brown eyes, fair complexion, and weigh about 100 pounds. My hobby is corresponding with pen-pals. I go to the Full Gospel Church. The pastor is Rev. W. Dych. I have been a Christian since I was twelve years old. Will all the pen-pals please write to me and I will answer all letters I receive.

Lillian Orchard,
36 N. Congress Ave., Atlantic City, N. J.

Dear Aunt Bettie: I thought I would like to write a letter to you. I take The Pentecostal Herald, and like it very much. I hope my letter will be printed on page ten. I am thirty-two years old. I am a Christian girl, saved and sanctified. I was saved in 1931 and was sanctified under the preaching of William Caffray in 1935 at Ferndale Camp Meeting. I have been attending the Ferndale Camp about six years. I help Mrs. Nelson in the kitchen. The Lord has given me many rich blessings up there, and I have prayed through to victory many hard times. My ears are so I can hear the singing but I cannot hear much of the preaching. When I was three months old I had the whoopingcough which left me deaf. We moved to Seattle, in 1918 that I may attend the school for the deaf, also lip-reading and vocal. I can talk much better. I am five feet, six, and weigh 123 pounds. I love to go to church and Sunday school. I go every Sunday morning and night. I attend all prayer meetings. I go to the Peniel Mission almost every Sunday afternoon. Our pastor is Robert Craig, of Kansas. I am remembering to pray for all of you, and hope God will richly bless you all.

Isabelle Hendricks,
900-23 Ave., Seattle, Wash.

Dear Aunt Bettie: Will you let a Dakota girl join your happy band of boys and girls? I was fifteen Feb. 24. I have brown hair and eyes. I am five feet, four inches tall, weigh 130 pounds. I go to school. I go to the Nazarene Church. Leo Kirley is our Sunday school superintendent. Rev. L. C. Bates is the pastor. Mrs. Dubro is my Sunday school teacher. I like her very much. Let the letters fly to

Lillie Hanson,
Esmond, So. Dak.

"Charlie Tillman writes us that all of the books he gave away of The Life of Rev. W. A. Dodge and Prayer by Bounds, have been mailed out. These have gone with a prayer that they may do great good."

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FALLEN ASLEEP

KINNAIRD.

Mary Virginia Sowers was born February 15, 1856; departed this life May 10, 1939. She was converted in early childhood and lived a consistent life until death. She was united in marriage to C. B. Kinnaird, Feb. 13, 1881, and they had a long, happy life together. Eleven children were born to them, eight boys and three girls. The parents taught them to love the Lord and they had a happy family until the mother was taken May 10.

She leaves to mourn her departure her husband and seven children, besides grandchildren and great-grandchildren, who will sadly miss her.

The funeral was conducted by Rev. Larson, Rev. O. T. Metheny and Rev. C. Witt, of Franklin, Ky.

Her granddaughter,
Ruth Kinnaird.

CARR.

Ada Carr passed away recently in Altadena, Calif. She was one of the most loved and faithful Christians we have ever known, always cheerful, loving and abounding in the service of her Lord. She will be sadly missed in the church to which she belonged and in which she labored.

Another dear one has crossed the tide,
And has anchored her barque on the other side.

When the Boatman came she was ready to go

To meet her dear Lord—she loved him so.

And although we shall miss her dear, sweet face,

When our monthly missionary meetings take place,

We rejoice that for her there will ever be

A glad and a glorious Eternity.

Let us cherish the memory of one so true,

Who was ever ready some task to do;
To lighten a burden and give a sweet smile

To one and all, their care to beguile.

Let us never forget the lessons she taught,

Which, by her example, in love were fraught,

And when our turn comes, be it near or far,

May we all be ready like dear Miss Carr.

Her friend,
Mrs. Eunice Wolfe.

REPEAL HAS FAILED! A CHALLENGE TO ALL.

Repeal should reduce but has increased drunkenness, drinking among women and youth, accidents, arrests, vice, crime, gambling, lawlessness, bootlegging, smuggling, cost of enforcement, unemployment, strikes, relief, taxes, national debt, corruption, degradation, delirium tremens, insanity, infant mortality, brutality, heartaches, poverty, misery, diseases, wrecked lives, ruined homes, suicides and other tragic deaths. Could failure be worse?

Can anyone deny that these evils have increased since prohibition was repealed, and that legalizing liquor has contributed largely to their increase? Unemployment was no problem during the first ten years of prohibition. Most of the money now wasted on liquor was then spent on necessities and conveniences. Thus our industries were stimulated, giving work to all who wanted it, and there was no need of spending billions on relief.

Are you satisfied with present conditions, and do you feel the repealists have been worthy of the trust the American people placed in them? Shall we continue to be deceived and believe the false promises these traitors hold forth in order to increase their own power and wealth? It is difficult to understand how anyone can

vote and work for an industry that may cripple, kill or otherwise ruin one of our own loved ones or perhaps ourselves.

Our young people are the most valuable asset of our country and it is upon them the future progress of our nation depends. How we need to guide, guard and help our youth make their lives successful. Are we doing so if we allow the liquor traffic to throw their allurements about them on every hand? Sam Morris, radio speaker over the "Voice of Temperance," says, "Hell couldn't be blacker than what repeal has turned loose to debauch and wreck the youth of our land." Surely we need to join hands in a hard fight against the legal and illegal liquor traffic and other social evils, instead of helping this destruction.

Let us all heed the warning, "Beware of false prophets which come to you in sheeps' clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits." Matt. 7:15, 16. We cannot escape the law of nature and of God that whatsoever a man soweth that shall he also reap. The deplorable fruits which exist all over our nation should be evidence enough to convince all who view facts with an open mind, that nothing but an evil harvest can be gained by co-operating with the liquor business in its ruinous work. We shall perhaps never be able to eliminate drinking entirely, but we have it in our power to decide whether we want to reduce it to a minimum, or to allow the legal and illegal traffic to operate. If we choose to vote for hard liquor that business will continue its propaganda and make more and more victims of the drink habit until control will be practically impossible.

Shall we legalize and protect a curse which debauches our citizens, destroys their health, morals, happiness, and success and eternally damns their souls? Shall we continue to allow the liquor traffic to advertise, make its wares popular and fasten the drink habit upon our growing youth? Shall we aid the liquor business to prosper and carry on its destructive work by giving it our vote, patronage and co-operation, and by retaining our attitude of indifference and irresponsibility? Shall we help the liquor traffic to grow rich and powerful by bringing poverty, suffering and ruin to millions of American citizens?

What shall we do about the conditions that have arisen since repeal? Shall we let them remain as they are, or shall we educate our children and young people about the harm and danger of using alcoholic drinks and the evils of the liquor traffic? Shall we work to secure laws that will control, check and destroy this traffic in human lives? Shall we use our best efforts to form strong temperance unions, whose influence will be felt and respected and whose purpose will be to save our children, young people, mothers, fathers, homes and country from this dangerous, destructive and pitiless enemy?

What is your answer?

THIS RINGING YET

D. Rand Pierce

'Twas a day of days when He saved my soul,

And His pard'ning voice spoke peace to me,

But a happier day when He made me

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whole,
And my glad heart rang with melody!

How my sinful past dawned upon my gaze,

When I heard salvation full and free,

Till my only hope was to see God's face

In His love and mercy smile on me!

I can see again that rapturous throng,

In those glorious old camp meeting days,

When the woods rang loud with their shout and song,

And the seeker's sobs were turned to praise!

Though the cash was scarce and the larder lean,

And a tent or arbor shelter gave,

Yet the Lord in pow'r came upon the scene,

Till salvation rolled like a tidal wave!

Oh those bygone days they come back to me,

With their mem'ry sweet, but I'm glad to say

That my heart still rings with that melody,

And the way grows brighter day by day.

And I'm looking now for that blissful hour,

When the marriage supper we shall share,

And our Lord sit down on His throne of pow'r

And the songs of millions rend the air!

But the harvest still for my sickle waits—

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There are darkened millions to be won—

I must toil and give, ere the sable gates

Of the ev'ning close with my task undone!

Oh, 'tis ringing yet, where'er I stray—

That melody sweet in my glad heart rings;

And my sheaves I'll cast at His feet some day,

When I greet with joy the King of kings!

SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, BLACKSHEAR, GA.

Lesson II.—July 9, 1939.

Subject.—Jeroboam: A Man with a great Opportunity.—1 Kings 11:26-43.

Topic.—Living Up to Our Opportunities.

Golden Text.—In all thy ways acknowledge him, and he shall direct thy paths. Proverbs 3:6.

Practical Truth.—We are responsible to God for the improvement of our opportunities.

Time.—Near the end of Solomon's reign; around 935 B. C.

Place.—The vicinity of Jerusalem.

Introduction.—If there be any office among men of greater responsibility than fatherhood I have not found it. I would like to write some things before I leave the world that time will burn in deeper as the years come and go. You fathers of this nation and of other nations who may read this, may I emphasize the fact that you are largely responsible for the eternal destiny of your children? A child has a right to be well born, and he has a right to be well reared in the nurture and admonition of the Lord, and that child who is deprived of Christian training by both parents is robbed of his greatest right. But what parent can train higher than he lives? Children are quick to observe inconsistencies in the lives of their parents, and it is your part to live before them high and holy lives, and seldom will they wander far astray with consistent Christian parents to guide them in their youthful days, and to be an example in the days of their manhood and womanhood.

Solomon's bad example was the cause of the trouble we are studying today. Although he had 700 wives and 300 concubines, only one child is mentioned, Rehoboam, and he was a tough customer. It is true the Abyssinians claim that the woman known as the Queen of Sheba, who paid Solomon a state visit, became one of his concubines, and that she produced a son who became the head of the present Abyssinian dynasty, but there is no authentic history in proof, and tradition is too weak to sustain a merely supposed fact.

Solomon began his reign under the best of auspices, but he did not go far before he trampled on God's law and did such loose living that God told him he would rend the kingdom out of his hand, but that for his father David's sake, he would not do it during Solomon's life time. Then he sent a prophet to Jeroboam to inform him of the split that was coming in the kingdom, and that he was to be king over the bigger half of it. This news got to Solomon's ears, and he made an effort to have Jeroboam killed, but Jeroboam fled to Egypt, for protection, and remained there until after Solomon's death, when he returned to the homeland, to look after these important matters.

It is a bit interesting to note that Jeroboam did not immediately attempt to get hold of his part of the kingdom, but permitted Rehoboam to take full possession of the undivided kingdom. Then he called together the leading men of the nation for a consultation with Rehoboam. He demanded that Rehoboam lighten the

burdens that his father Solomon had imposed upon the people. At first Rehoboam had a consultation with the elderly men of the nation who advised him to yield to the request of Jeroboam. Then he called together the younger men who were brought up with himself, and asked for their opinion as to what he should do. They advised him to increase the burdens and make greater demands upon the people than Solomon had. Whereupon Jeroboam bounded to his feet and cried: "To your tents, O Israel; what part have we in David?" That split the kingdom in two, but Rehoboam decided on war to bring his rebellious subjects back, but God forbade it, and told him that his hand was in the matter.

Jeroboam started out with fine prospects. First of all, he was God's chosen ruler for the ten seceding tribes. Then he had the desire of his people in the matter. But like Solomon, he failed first of all in his own life. He knew the law of God, but trampled it under his feet and went into an unholy reign.

It seems strange that men do not learn the lesson: but it seems almost impossible, either in church or state, to confer authority upon men and not have it autocratically abused. I think Methodism has been as free from that sort of thing about as nearly as any of the large bodies of Christians, and yet, shame on us, there have been some flagrant exceptions. Solomon stepped into rulership over the Jews, and became at once an absolute monarch. He held in his hands the power of life and death. Jeroboam did the same thing in his kingship over the ten tribes. It might be a sensible thing for Christian men to beg the good Lord to keep them out of high offices. There is too much danger. To see a high dignitary blustering around and lording it over God's heritage, and then to hear him preach about going to heaven when he dies, rather reminds one of the odor of hot brimstone. I have often been asked where I think such men as Solomon and Jeroboam go when they die. I am no man's judge, and do not know anything about it, but if I let the Bible pass judgment, they are lost forever.

Comments on the Lesson Text.

Golden Text.—Had Jeroboam lived according to this Golden Text, his reign would have been a glorious success. But that is exactly what he did not do. God would have fulfilled the promise made in 1 Kings 1:38: "If thou wilt hearken unto all that I command thee and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee."

26. Ephraim.—That means that Jeroboam belonged to the powerful tribe of Ephraim, who had furnished so many rulers for the people.

27. Solomon built Millo.—There is some little doubt about this word, but it seems to mean a part of the wall around the city of Jerusalem.

28. Solomon seeing the young man that he was industrious.—Solomon

was prepossessed in favor of Jeroboam, and used him as a sort of foreman in his work around the city, but turned against him when he learned that God had appointed him to be king of the ten tribes.

29. Abijah.—This was the prophet whom God selected to break the news of rulership to Jeroboam. We have one of those strange but impressive types that those old-time people used so frequently. It does not seem perfectly clear as to which one, Jeroboam or the prophet, was wearing the new garment, but Abijah tore it into twelve pieces, and told Jeroboam that God said: "Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee."

1 Kings 11:40. Solomon sought therefore to kill Jeroboam.—Was Solomon ignorant of God's purpose? Or did he think he could checkmate God in his plans? Certainly his effort to save the kingdom for Rehoboam by killing Jeroboam, was very foolish. But let's not be too hard on him, for men are still working all sorts of tricks to thwart God in his purpose. When he speaks, it is time for men to submit.

PERSONALS.

There will be a day of fasting and prayer held by the Evangelist Church, Centerville, Pa., August 20, and people of all faiths are requested to participate in this day of prayer, wherever they may be.

Rev. J. B. Kendall recently closed a meeting in Church of the United Brethren, Roanoke, La. While the visible results were not what was desired, the meeting did good and the atmosphere is better, and good is expected from the seed sown. Brother Kendall preached earnest, soul-stirring sermons that will bear fruit in the days to come.

James V. Reid, missionary evangelist of Ft. Worth, Tex., led the people of Anderson, Texas, in a great spiritual revival May 31st to June 11th. It has never been this pastor's privilege to be in any revival where the presence of the Holy Spirit was so manifested. This was truly a revival of the church. The gospel was so effectively presented in preaching, singing and excellent piano music. And through Brother Reid's burning missionary messages, both by word and moving pictures, the missionary interests of our church have received a vital emphasis and the people have been awakened to a new missionary conscience. The meeting was union in character and has affected the life of the entire community.—Joe B. Wells, P. C.

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of the rest of the Bible with the Revelation so that the reader's mind is disabused of any possible notion that this last book of the Bible is independent of the books that precede it in the Scriptures. There are many hortatory passages and a liberal use of apt illustrations. In every one there is a strong evangelistic appeal.

It is my hope that the book will have a wide reading, though it is possible that some readers may not agree with all the author's interpretations and conclusions. Mr. Atkinson, in making these unusual sermons on a neglected book available to the public, has rendered a fine service to his own and to future generations.—W. N. Briney.

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THE CHRISTIAN BROTHERHOOD.

Rev. W. A. Ledford.

Text: "Brother Saul." Acts 9:17; 22:13.

Saul of Tarsus stood head and shoulders above his brethren in intellect and influence, as did king Saul, in mere physique. In fact, he is among the very few to make his birthplace famous. It can be truthfully said that the Apostle Paul made both Tarsus and Damascus famous. Joseph kept Arimathaea from oblivion. Jesus Christ gave Nazareth fame. The endless line of pilgrims to Bethlehem is due to the fact that our Savior was born there, rather than to the fact that both Irenaeus and Jerome are buried there. Ayrshire is a household word, because Scotland's greatest poet, Robert Burns, was born there. William Shakespeare's name will forever be associated with Stratford-On-Avon. What would Mt. Vernon be apart from Washington? Hodgenville, Ky., is remembered as

the birthplace of Abraham Lincoln. No student of church history would dispute the claims that Saul of Tarsus was the most unlikely recruit that Christian Brotherhood ever received. He early accepted the role of a persecutor. He seems to have grown more aggressive, and relentless with the years. Just after the stoning of Stephen we read, "Saul made havoc of the church, entering into every house, and haling men and women, committed them to prison." Acts 8:3. Not satisfied with this work of waste-fulness of the churches in Jerusalem, Judea, and Samaria, he obtained authority from the high priest, and set out to Damascus, breathing out threatening and slaughter against all those of the way. Saul of Tarsus embracing the Christian religion seemed as remote as Ezekiel's valley of dry-bones living again.

Since the chief of sinners accepted our Lord Jesus Christ as his Lord and Savior we should not classify any as hopeless. The doctors of this world helplessly set aside many as incurables. The Lamb of God that taketh away the sin of the world, the Great Physician, knows no such. When Jesus told the baffled, bewildered, amazed disciples that, "With God all things are possible," he meant exactly that, and nothing less. Faith can remove mountains of obstacles, overcome worlds of iniquity and make Christians more than conquerors through him that loved us, and gave himself for us. The Gospel that could transform Saul of Tarsus into the Christian evangelist can save the vilest sinner. The failures are due to church people growing weary in well doing and fainting, when they should be watching and praying.

Saul of Tarsus was slow in learning that the Christian religion could not be blotted out through merciless persecution. This fact he failed to learn in the schools of Tarsus, or at the feet of Gamaliel. The persecutors could scatter the Christians, but they could not silence them. "They that were scattered abroad," because of the persecutions, "went everywhere preaching the Gospel." Acts 8:4. History and experience reveal the fact that Christianity prospers during periods of persecutions, imprisonments, and afflictions more than during periods of peace and tranquillity.

The zeal Paul put into his efforts, as a persecutor, one would conclude that he thoroughly enjoyed the role of a persecutor. He seems to have been more constrained from a sense of duty than of love for the work. In fact, a close study of the record shows that he was not happy, as a persecutor. "It is hard for thee to kick against the goads," was what Jesus said to him, on the Damascus road. What is a goad? The dictionary defines it as a pointed instrument, made use of to urge, drive and force tired, weary, stubborn animals on their way. Solomon told us in the long ago, that the way of the transgressor was hard, and Paul found it so.

"Thou shalt not kill," doubtless loomed before him, as he heard the prayers and cries of the dying. The angelic face of the martyr Stephen was more than an art gallery in the memory of this hard-pressed persecutor. The garments of those stoning Stephen lay at his feet. Like the sin of David, they seemed ever to be before him. Others might wash their hands in innocence, and forget the whole affair; but Paul again and

again spoke of the martyr Stephen, adding, that he consented to it. Some one has said that Christ's prayer of forgiveness for those crucifying him lifted the penitent thief into Paradise, and the prayer of Stephen for those stoning him gave to Christianity the Apostle Paul. Shakespeare has said, "Conscience makes cowards of us all," but it made a Christian out of Paul.

It would be hard to find a life of greater contrasts than that of the Apostle Paul. Not even the prophet Elijah encountered as many obstacles, hardships, and unusual experiences. We picture his leaving Jerusalem a bitter persecutor; breathing threatening and slaughter against all who named the name of Jesus Christ, and before reaching his destination he is down praying fervently that he might become a Christian. As a Pharisee, zealous for the law, he had often said long prayers in the synagogues, and marketplaces. He was brought up after the manner of those who thought they would be heard for their much speaking. On formal occasions and in fair weather prayers may be said; but in the darker hours, when the destinies of lives are in the balance; when we have nothing left but God and prayer, we pray. This was Paul's first prayer. It was one that lasted three days. It was as strong a plea for mercy, as that of the publican; and as urgent as that of Peter, when he was seeking salvation from the angry waves.

There was a great gulf between Saul of Tarsus and all Christians. We are grateful that it was not impassable, as that between Dives and Lazarus. The devout Ananias, the leader of the Christians in Damascus, whom tradition places as one of the seventy, knew Saul of Tarsus for the havoc he had wrought against Christians, and was fearful to go unto him. We would have suspected a hoax, or some trick to get us into the hands of the arch persecutor. Ananias felt just that way and told the Lord about it. A kind Providence, through a vision, removed all his fears. The same everlasting Father gave Saul of Tarsus a vision also. The two visions brought them together, Ananias and Paul, on equality, "Brother Saul." That was the way Peter the Jew and Cornelius the Gentile, were brought together; the narrow, bigoted Jew was led to see that God is no respecter of persons. The different classes, and nationalities may appear worlds apart, with great gulfs between them, but they are all God's children. All are created in the image and likeness of God. All taught to pray, "Our Father," and that we are all brethren by creation.

It was just like our kind, heavenly Father to send Ananias to Saul in his hours of perplexity, darkness and helplessness. This was no isolated act on the part of God, but was in keeping with the Spirit of John 8:16. When God shut Noah in, he remembered him. I like the story of the ravens feeding the prophet Elijah, but I like better the story of his being fed by the angels, when he was down in the dumps under the juniper tree. I like to meditate on the ministry of angels to our Lord, both in the wilderness of temptation, and during his bloody agony in Gethsemane. No artist, sculptor, or poet has ever satisfactorily portrayed Christ praying on the mountain side, and keeping watch over his distressed disciples, rowing against contrary winds. His

love surpasses a mother's, keeping watch over the crib of her ailing child. God deals tenderly, patiently, lovingly with his own.

Ananias learned for himself, and teaches the world, that it is always safe to be about those praying earnestly, fervently unto God. Such people never harmed any one, consciously, nor snared them. It is safe to go where God sends us, since he is with such always. I have wondered how the seventy felt, when they were bidden by the Master to go their ways, sent as lambs in the midst of wolves. But the story ends with all the seventy returning, jubilant over their successes. It is disobedience, rather than obedience, that has brought sorrow to myriads in all ages.

Ananias' salutation, "Brother Saul, receive thy sight," must have been a song in the night to Saul in his dark, desolate and benighted condition. It would be difficult to imagine just what Paul expected from the hands of those whom he had persecuted so unmercifully. Also one cannot find a better commentary on Christ's doctrine of doing good for evil, than the treatment Paul actually received from the Christians in Damascus, when he fell helplessly among them. Ananias extended to Paul the right hand of brotherly love, and raised him to the sublime degree of Christian Brotherhood, and administered to him the rite of Christian baptism, lifted up Paul with the saints that they might sit together in heavenly places, in Christ Jesus.

The grandest compliment I can pay Christian Brotherhood, is that it is for all. Only a select few will ever find their way into the halls of fame. A large majority of us will always be poor. All may strive, but only a few receive the prizes this world has to offer. Not so with the good things of the Kingdom. All that receive Christ may become the children of God: heirs of God and joint-heirs with Jesus Christ. They who do the will of God shall be brothers, sisters and mothers of Jesus Christ. Now are we Christians the children of God, and when Christ shall appear, we shall be like him.

Our greatest need is not for material betterment, however desirable that might be, but for spiritual advancement. The type of Christians who are the salt of the earth and the light of the world must take their best to the world's worst. The Gospel of the Kingdom needs to leaven the lump of the world's sorrows, injustices and irreligion, and transform them into principles of Christian Brotherhood. There are too many unchristian forces turned loose on society, who need to be halted on the Damascus road. It was done in the case of Saul of Tarsus, and every other case, where the Gospel has had a fair chance. The gospel is still the power of God unto salvation, to every one that believeth.

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Vera J. Davis.

This life of mine can nothing be
If I don't give it, Lord, to Thee:
For only Thou canst see ahead
How rough the way that I must tread.

And only Thou new strength can give
When I have lost all will to live;
When hopes have died and dreams
have fled—
When o'er the wreck my tears I shed.

Oh, take it, Lord, this life of mine,
And fill it with Thy love divine;
For only Thou dost know the way
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Audubon, N. J., June 26-July 1.
Open dates for camp and evangelistic meetings.

ROBERTS, PAUL T.
(Wilmore, Ky.)

ROBERTS, T. P.
(Wilmore, Ky.)
Carlisle, Ky., July 10-23.

ROBIE VICTORY MEETINGS.
(L. C. Robie, Sky-Pilot, Union Springs, N. Y.)

SCHELL, J. L.
(Song Evangelist, 404 E. Horton St., Bluffton, Indiana)
Sebring, Ohio, July 21-30.

SHANK, MR. and MRS. R. A.
(P. O. Box 225, Lima, Ohio)

STUCKY, N. O.
(151 S. Prospect St., Bowling Green, Ohio)
Reading, Pa., July 21-30.

TARPLEY, J. W.
(1741 Lakewood Ave., S. E., Atlanta, Ga.)

TERRY, THOS. L.
(Stanford, Ky.)
Woodburn, Ind., July 2-16.
Monroe, Ind., July 23-Aug. 6.
Aliceton, Ky., August 10-20.

THOMAS, JOHN
(Wilmore, Ky.)

TURNER, O. C.
(Song Evangelist and Soloist, Wilmore, Ky.)
Warsaw, Ohio, June 29-July 8.
Moore's, N. Y., July 29-August 13.
Grand Rapids, Mich., August 17-27.

VAN HOUGHTON, E.
(Wilmore, Ky.)
So. Webster, Ohio, July 10-23.

WILLIAMS, L. E.
(Wilmore, Ky.)
Open dates for camp meetings.

WILSON, D. E.
(38 Frederick St., Binghamton, N. Y.)
Delanco, N. J., June 23-July 4.
Lake Pleasant, Mich., July 14-23.
Ludlow Falls, Ohio, August 3-13.
Houghton, N. Y., August 17-27.

WISEMAN, PETER
(Asbury College, Wilmore, Ky.)
Upper Sandusky, O., June 26-July 2.
Des Moines, Iowa, July 7-16.
Long Island, N. Y., July 28-Aug. 6.
Bonnie, Ill., August 18-27.

Camp Meeting Calendar.

ALABAMA.
Hartselle, Ala., July 20-30. Workers: Rev. O. H. Callis, and Rev. and Mrs. M. V. Lewis. Write Mrs. G. W. Puckett, Sec., Moulton, Ala.

CALIFORNIA.
Pasadena, Calif., June 15-25. Workers: Rev. W. L. Surbrook, Rev. S. L. Emery, assisted by a number of visiting preachers. Write Rev. C. J. Meyers, Dist. Supt., 1559 North Hill Ave., Pasadena, Calif.

PACIFIC PALISADES GROUP CENTER. Los Angeles, Calif. Summer Season—1939.
July 10-17—Missionary Alliance.
July 17-21—Evangelical Conf.
July 21-30—Japanese Free Methodist.
August 4-13—L. D. S. Reunion.
August 28-Sept. 4—Church of God.

FLORIDA.
Facil, Fla., June 28-July 9. Workers: Rev. C. E. Cox, Prof. A. S. London. Write Mrs. Austin Brown, Lake City, Fla.
Bonifay, Fla., July 6-16. Workers: Rev. O. H. Callis, Rev. Joseph Owen, Rev. D. W. Cobb, Mrs. H. T. Grayson. Write A. H. Vanlandingham, Greenwood, Fla.

GEORGIA.
Flovilla, Ga., August 10-20. Workers: H. C. Morrison, J. L. Brasher, Leonard Cochran, Homer Jenkins, H. W. Pittman, Mrs. J. M. Glenn, Write J. M. Glenn, Pres., Stillmore, Ga.

IDAHO.
Star, Idaho, June 22-July 2. Workers: Rev. C. W. Ruth and Maurice F. Gordon. Mrs. Maurice F. Gordon, Cleveland Colored Quintet, and Male Quartet from the Portland Bible Institute. Write Fred C. Harris, 521 No. 9th, Caldwell, Idaho.

IOWA.
Boone, Iowa, June 22-July 2. Workers: Nathan Cohn Besquin, converted Rabbi; Dist. Supt., Hardy C. Powers, John Moore.

Write, Mrs. Howard Sullivan, Sec. 121 Story St., Boone, Iowa.

Keokuk, Iowa, August 10-20. Workers: Rev. and Mrs. Theo. Ludwig, Mr. and Mrs. Kennet Ashby, Edith Huntzinger. Write Mrs. F. A. Oilar, Sec., 1027 Thine St., Keokuk, Iowa.

Des Moines, Iowa, July 7-16. Workers: Rev. Peter Wiseman and number of visiting preachers. Write Rev. H. W. Landis, 1194 W. 14th St., Des Moines, Iowa.

Houghton, Iowa, August 17-27. Workers: Rev. David Wilson, Rev. Jos. H. Smith, Prof. O. C. Wilson, Rev. Howard Sweeten, Rev. C. I. Armstrong, Miss Marion Whitney, Dicks Sisters, Rev. David Anderson, Mrs. Ruth Armstrong, Prof. Krekman. Write Rev. C. I. Armstrong, Houghton, N. Y.

Knoxville, Iowa, August 10-20. Workers: Bishop R. I. Willer, J. W. Payne, H. W. Landis, Hartman Landis. Write Mrs. Mary Wenger, Knoxville, Iowa.

Tabor, Iowa, August 3-13. Workers: W. F. Brown, L. B. Reese, Mr. and Mrs. Ray Snow, Mabel Casler, Brother and Sister P. D. Kiehn. Write George Robbins, Tabor, Iowa.

ILLINOIS.

Eldorado, Ill., Aug. 3-13. Workers: Frank E. Arthur, W. C. Fowler, N. B. Vandall and wife. Write Jas. S. Dever, Christopher, Ill.

Bonnie, Ill., August 17-27. Workers: Dr. Peter Wiseman, Rev. Lon Woodrum, Edwards Quartet. Write W. T. Lawson, Benton, Ill.

Springerton, Ill., June 29-July 9. Workers: Rev. A. L. Luttrill, Rev. Alie Erick, Hilman-Barnard. Write Frank Doerner, Sec., Norris City, Ill.

Manville, Ill., July 4-26. Workers: Dr. T. W. Willingham, H. W. Morrow, The Adopted Sisters of Wilkinsburg, Pa. Write Wilder Hoobler, Manville, Ill.

Normal, Ill., August 17-27. Workers: Rev. Mrs. Della B. Stretch, Rev. F. Lindcome, Rev. J. M. Hames, Mr. and Mrs. Brance Edwards, Mrs. Jas. Whitworth. Write Mrs. Bertha C. Ashbrook, Sec., 401 West Allen St., Springfield, Ill.

Tilden, Ill., July 13-23. Workers: Rev. N. B. Wire, Rev. Frank E. Arthur, Prof. N. B. Vandall. Write Ardell Rees, Tilden, Illinois.

Kampsville, Ill., August 17-27. Workers: Rev. Howard W. errett, Bato Sisters. Write Mrs. J. P. Suhling, Sec., Kampsville, Ill.

INDIANA.

Columbus, Ind., July 6-16. Workers: Rev. Garnet Jewell, Rev. George Huff, Bates Sisters. Write Mart Walker, Nashville, Ind., R.R. 4.

Indianapolis, Ind., July 6-16. Workers: Rev. Harry Black. Other preachers of Holiness and Missionaries will assist. The Girls' Trio from the Kansas City Bible School will furnish special music. Write W. H. Graef, Sec., 101 Alton Ave., Indianapolis, Ind.

New Albany, Ind., July 13-30. Workers: Rev. Lawrence Wade and wife, Rev. M. Gebhart. Write R. C. Lang, 619 W. Main, New Albany, Ind.

Silver Heights Camp Meeting, New Albany, Ind., August 3-13. Workers: Rev. C. M. Dunaway, Gaddis-Moser Party. Write A. A. Stone, Sec., 2431 Wallace St., Louisville, Ky.

Amity, Ind., (Amity Union Camp Meeting) June 26-July 9. Workers: Rev. Fred Turner, Rev. Marie Miller, Clarence M. Hager, Columbus, Ind.

Canaan, Ind., July 23-August 7. Workers: Rev. Roy Hill and daughter Violet, Mrs. Roy Hill, Miss Edith Sallee, Mrs. Addie Eades. Write Mr. and Mrs. Wesley Bliton, Canaan, Ind.

Letts, Ind., July 27-Aug. 6. Workers: Rev. Jack Donovan, Rev. Mose Jenkins, Mr. Douglas Slack and Wanda Fay Levell. Write Mrs. J. E. Carder, Sec., Letts, Ind.

Monroe, Ind., July 23-Aug. 6. Workers: Rev. T. L. Terry, Mr. and Mrs. Milton Connett. Write Mrs. Menno Roth, Monroe, Ind.

Fairmount, Ind., August 19-27. Workers: Rev. E. L. Henderson, Rev. R. S. Nicholson, Rev. and Mrs. Burle Crowe, Mrs. Russell Klinger, Rev. Carl Beaver, Rev. H. T. Hawkins. For rooms write, Miss Olive Thomas, Fairmount, Ind., R. F. D. For other information write Rev. E. L. Glover, Plymouth, Ind., Rt. 1.

KANSAS.

Wichita, Kan., Aug. 17-27. Workers: Rev. C. W. Ruth, Rev. Fred W. Sufferd, Rev. Andrew Johnson, Rev. B. D. Sutton and wife, Mrs. S. C. Winey. Write Rev. Jesse Uhler, Sec., Clearwater, Kan.

Stafford, Kan., July 21-31. Workers: Rev. and Mrs. D. E. Patrone, Mrs. David Railing, Miss Kathryn Fankhauser. Write Rev. Susie A. Shrauner, 208 South Key-stone, Stafford, Kan.

KENTUCKY.

Central Holiness Camp Meeting, Wilmore, Ky., July 20-30. Workers: Dr. H. C. Morrison, Rev. Joseph Owen, Rev. John Church, Rev. E. C. Milby and wife, Rev. Philip Hinerman, Miss Virginia Bird. Write Central Holiness Camp Meeting Association, Wilmore, Ky.

Corbin, Ky., July 6-16. Workers: Gaddis-Moser Evangelistic Party and Rev. Warner P. Davis. Write S. M. Scalf, Sec., Corbin, Ky.

LOUISIANA.

Winnfield, La., July 13-23. Workers: Rev. C. B. Fugett, Rev. Ward B. Chandler, Write Rev. J. E. Gaar, Westlaco, Tex.

MARYLAND.

Mt. Lake Park, Md., June 23-July 2. Workers: Rev. John R. Church, Rev. Howard Sweeten, Rev. B. H. Vestal, Miss Jean E. Pound, Miss Janie Bradford, Prof. and Mrs. E. Clay Milby. Write Rev. I. E. Steyer, Pennshoro, W. Va.

Monrovia, Md., August 17-27. Workers: Rev. J. R. Parker, Rev. O. H. Callis, Rev. and Mrs. E. C. Milby. Write Milton W. Burdette, Sec., Monrovia, Md.

Denton, Md., July 28-Aug. 6. Workers: Rev. C. H. Babcock, D. E. Snow. Rev. Byron Crouse, Edward Marshall. Write Rev. H. D. Dukes, Crisfield, Maryland.

MASSACHUSETTS.

North Reading, Mass., June 23-July 4. Workers: Rev. Samuel Young, Rev. D.

Shelby Corlett, Rev. Howard W. Jerrett, Mr. Frank Smith, The Latham Sisters, Miss Edith Cove, Write Miss Rose Wright, 1073 Middlesex St., Lowell, Mass.
 Douglas, Mass., July 21-31. Workers: Dr. Orval Nease, Rev. Paul Soleman, Rev. Arthur Gould, Rev. John Riley, Prof. Edith Cove, Robt. Clougher, Pres. Write L. P. Mingleford, 144 Ohio Ave., Providence, R. I.
 North Dartmouth, Mass., July 14-23. Workers: Rev. A. B. Carey, Rev. Stella Crooks, Mrs. Esther Williamson, C. B. Emrick, Rev. Tom M. Brown. Write Miss Annie M. Cunningham, Sec., 88 Liberty St., New Bedford, Mass.

MICHIGAN.

Hopkins, Mich., August 17-27. Workers: Rev. C. B. Fugett, Rev. Z. T. Johnson, O. C. Turner, Jean Pound, Edith Prosser, Write Rev. Arthur Buege, Pres., Lawrence, Mich.
 Romeo, Mich., August 4-13. Workers: Rev. H. C. Morrison, Rev. Paul S. Rees, Rev. Harry E. Jessop, Mrs. Ariel Hodgson, Mrs. Betty Hodgson, Hilman Barnard, Miss Elsaileen Blakely. Write Rev. J. H. James, Sec., 19231 Hawthorne Ave., Detroit, Michigan.
 Lake Pleasant Mich., July 14-23. Workers: Rev. D. E. Wilson. Write Bell M. Waters, Sec., Lum, Mich.

MINNESOTA.

Red Rock Camp, 10 miles northwest of Minneapolis, Minn., June 26-July 9. Workers: Dr. H. C. Morrison, Dr. W. C. McIntire, Dr. S. H. Turbey, Bishop F. D. Laete, Bishop B. T. Badley, Bishop J. M. Springer, Rev. Hugh Townley, Asbury College Ambassadors Quartet, Miss Julia Hibbard. Write Rev. W. G. Mikkelsen, 3400 Park Ave., Minneapolis, Minn.
 Pipestone, Minn., June 30-July 9. Rev. C. C. Swallow, John Landis, Pres., John Wilson. Write Mrs. Walter H. Anderson, Pipestone, Minn.

MISSOURI.

Kansas City, Mo., July 20-30. Workers: Ray L. Kimbrough, C. C. Cowen, C. C. Riddle, A. C. Watkins, Paul Heironimus and wife, Mrs. Benj. Brockman, Mrs. Chas. E. Siegle. Write W. L. Armstrong, Box 282, Ft. Scott, Kansas.

NEBRASKA.

Kearney, Neb., August 17-27. Workers: The Gaddis-Moser Party. Write B. J. Patterson, Kearney, Neb.
 South Sioux City, Neb., August 3-13. Workers: Dr. O. H. Callis, Dr. John H. Hall, Mr. and Mrs. K. L. Finley. Write Rev. John P. Hantla, 312 So. Wall St., Sioux City, Neb.
 Gordon, Neb., June 30-July 9. Workers: Rev. J. P. Sullivan, Rev. Clem Brown. Write Rev. A. W. Marts, Pres., Meadow Grove, Neb.

NEW JERSEY.

Fletcher Grove, Delanco, N. J., June 23-July 4. Workers: Dr. John Paul, Rev. David E. Wilson, Rev. and Mrs. M. V. Lewis, Miss Eunice Fithian, Miss Marjorie Ortlip. Write Rev. Howard F. Shipp, Pres., Elmer, N. J.
 Groveville, N. J., (Near Trenton, N. J.) July 13-23. Workers: Rev. Jesse Whitecotton, Rev. E. W. Black, Mrs. Aileen Ortlip, Rev. Marion Whitney, Rev. Frank Dennard. Write Rev. J. Edgar Martin, Sec., Lennox Park, Trainer, Pa.
 Auna, N. J., August 1-13. Workers: Rev. John Owen, Rev. J. L. Schell. Write Miss Edith A. Dilks, Pres., Clayton, N. J.
 Fletcher Grove, Delanco, N. J., Aug. 25-Sept. 4. Workers: Rev. John Church, Rev. Geran Roberts, Rev. J. Byron Crouse, Rev. Frank Stanger, Miss Marjorie Ortlip. Write Edw. S. Sheldon, Pres., Collingswood, N. J.

NEW YORK.

Freeport, L. I., N. Y., July 26-Aug. 6. Workers: Rev. Peter Wiseman, D. D., Rev. Glen Gould, Rev. B. Joseph Martin, Rev. Willard Ortlip, Prof. Robert L. Simpson, Mrs. Evelyn Duryea Martin, Rev. John L. Duryea, Pres. Write Rev. Raymond Fischer, 39 Prospect Ave., Patchogue, L. I., N. Y.
 Cohoes, N. Y., July 16-30. Workers: Rev. J. L. Brasher, Rev. Lloyd Nixon, Rev. W. Ortlip, Mr. and Mrs. R. A. Shank. Write Mrs. Ethel Boal, Sec., 1667 Becker St., Schenectady, N. Y.
 Richland, N. Y., August 17-27. Workers: Rev. C. I. Mathis, Rev. C. E. Zike, Miss Annie Bradford, Miss Pearl Humphrey, Henry and Vera Davie, Write Mrs. Leulla Hunt Johnson, Sec., Richland, N. Y.
 Mooers, N. Y., July 29-August 13. Workers: Rev. Howard Sweeten, Rev. E. R. Overley, Rev. James Brown, Rev. C. P. Hogle, Mrs. Tillie Albright, Prof. O. C. Turner, Florida Male Quartet. Write Miss Marion W. Fee, Mooers, N. Y.
 Brushton, N. Y., June 20-July 4. Workers: Rev. A. L. Haywood, Rev. Nina V. Johnson, Holden Sisters, Miss Lucelle Johnson. Write Miss Mae Lermonde, Brushton, N. Y.
 Port Crane, N. Y., August 3-13. Workers: Rev. J. R. Parker, Rev. Roscoe Jenkins. Write Rev. Robert Dyer, Hallstead, Pa.

Wilmington, N. Y., June 25-July 9. Workers: Rev. W. J. Strack, Rev. James Garrison, Rev. Lester J. Trout and wife, Kenneth Akins. Write Mrs. Frank Warren, Sec., Wilmington, N. Y.
 Grand Gorge, N. Y., August 17-27. Workers: Rev. James Miller, Rev. and Mrs. Harry Fagan. Write Mrs. O. E. Whipple, Prattsville, N. Y.

NORTH CAROLINA.

Connelly Springs, N. C., July 30-Aug. 6. Workers: C. H. Babcock, David Butcher, Write Morcellus Dellinger, Camp Free, Connelly Springs, N. C.

OHIO.

Sharon Center, Ohio, June 29-July 9. Workers: Rev. Paul Rees, Rev. Chas. Dunaway, Rev. T. M. Anderson, Rev. N. B. Vandal, Miss Eva Clausen, Rev. and Mrs. J. W. Larason, Capt. A. A. Jameson. Write L. W. Durkee, Sec., 1024 Dover Ave., Akron, Ohio.
 Mendon, Ohio, July 30-August 13. Workers: James Miller, Jess Whitecotton, Rev. and Mrs. Crowe and wife. Write Mrs. Ida Hamilton, Rt. 1, Mendon, Ohio, Cor. Sec. Mt. Vernon, Ohio (Camp Sychar) Aug. 14-20. Workers: Rev. John R. Church,

Rev. William Kirby, Rev. D. Shelby Corlett, Rev. W. L. Mullet, Miss Janie Crawford, Miss Eva Clausen, Miss Virginia Bird, Rev. F. A. Shiltz, Rev. H. A. Guiler and wife, Write Rev. E. E. Shiltz, Sec., Box 132, Republic, Ohio.
 Sebring, Ohio, July 21-30. Workers: Lon R. Woodrum, James A. DeWeerd, W. H. McLaughlin, R. L. Bush, J. L. Schell, Mrs. Edna Springer, Miss Myrtle Urwin, Mrs. Maybelle Graham, Mrs. Lois Cope. Write Rev. R. L. Bush, Box 26, Sebring, Ohio.

Columbus, Ohio, July 20-30. Workers: Rev. Bona Fleming, Rev. C. B. Cox, Rev. Haidor Lillenas and Misses Mary and Joy Latham, Rev. G. A. Gibson. Write Rev. W. R. Gilley, 2976 Cleveland Ave., Columbus, Ohio.

Findlay, Ohio, August 3-13. Workers: Rev. Bona Fleming, Rev. J. M. Hames, Mr. and Mrs. Ira L. Wood, Mrs. Robb French. Write Edgar C. Thomas, Sec., Alvada, Ohio.

Ironton, Ohio, July 2-23. Workers: Rev. E. R. Overley, Prof. E. Clay Milby and wife, Rev. G. E. Fisher, Tony Malandrone. Write Rev. G. E. Fisher, 2932 S. 5th St., Ironton, Ohio.

Woodfield, Ohio, July 16-30. Workers: Rev. H. M. Couchenour, Rev. and Mrs. J. Bryon Crouse. Write Mrs. Edith Sumption, Jerusalem, Ohio.

Mansfield, Ohio, July 30-Aug. 13. Workers: Rev. and Mrs. Harold Dutt, Rev. Dee W. Cobb. Write Mrs. E. A. Adams, Sec., Rt. 1, Shelby, Ohio.

Mt. Lookout, Ohio, July 27-Aug. 6. Workers: Rev. A. J. Berry, Rev. E. A. Shank and wife, Phoebe Pierce, Write Fred Conrad, New Hampshire, Ohio.

Toronto, Ohio, (Hollow Rock Camp), August 3-13. Workers: Dr. C. W. Butler, Dr. Warren C. McIntire, Rev. H. M. Couchenour, Prof. and Mrs. C. Clay Milby, Miss Sylvia Pipkin, Mrs. Edith McKay Smith. Write Mr. W. W. Sloan, Sec., East Liverpool, Ohio.

Stoutsville, Ohio, July 25-August 6. Write Rev. H. O. Davis, Jacksonsville, O.
 York Center, Ohio, July 23-August 6. Workers: Rev. Arnold Hodgson and wife, Rev. James DeWeerd, Willabee Sisters, Write Rev. James Strawser, Sec., 212 N. Burgess Ave., Columbus, Ohio.

Zanesville, Ohio, July 2-16. Workers: Rev. F. Lincome, Write Mrs. Helen Schreiber, Sec., Zanesville, Ohio.

Warsaw, Ohio, June 29-July 10. Workers: Rev. C. F. Smith, Rev. V. O. Priddy, Prof. O. C. Turner, Mr. and Mrs. A. I. Lemon and orchestra. Write Rev. V. O. Priddy, Pres., Coshocton, Ohio.

OREGON.

Corvallis, Oregon, June 22-July 4. Workers: Rev. Calvin R. Choate, Miss Clara G. Ford, Miss Lila Birch, Rev. D. M. Higbee, 206 E. 4th St., Albany, Oregon.
 Portland, Ore., July 6-10. Workers: Rev. Z. T. Johnson, Rev. J. G. Bringdale, Mr. Roger Taylor, Mrs. Phillip S. Clapp, Miss Rose Alice Hanson. Write Rev. A. Clark Smith, 5728 S. E. 91 Ave., Portland, Oregon.

PENNSYLVANIA.

Belsano, Pa., July 6-10. Workers: Rev. C. E. Zike, Cox-Rushing Evangelistic Party. Write S. Ward Adams, Sec., Belsano, Pa.
 Hughesville, Pa., July 13-23. Workers: Rev. Wm. Kirby, Rev. Roy P. Adams, Mr. and Mrs. Earl M. Smith, Miss Alma L. Budman. Write Rev. S. P. Ecroyd, Hughesville, Pa.
 Kittanning, Pa., August 3-13. Workers: Rev. Harry Black, Long Quartet, Rev. L. T. Wells. Write Rev. Arthur Sellers, 110 5th St., West Aliquippa, Pa.
 Reading, Pa., July 21-31. Workers: Edison Habegger, N. O. Stucky, Misses Ester and Estella Hancock. Write M. L. Dries, 115 Park Road, Wyomissing, Pa.
 Ridgeview, Pa., June 30-July 9. Workers: Dr. Harry E. Jessop, Rev. Roy R. Decker, Paul and Ruth Johnson, Mrs. J. C. Penrod. Write Rev. Lawrence A. Stahl, Pres., Pittsboro, Pa.
 Bentleyville, Pa., July 6-10. Workers: Rev. H. C. Morrison, Rev. John Church, Rev. Warren McIntyre, Rev. W. L. Mullett, Miss Janie Bradford, Miss Alma L. Budman, Rev. H. M. Couchenour, 145 Canton Ave., Washington, Pa.

Clinton, Pa., July 28-Aug. 6. Workers: T. M. Anderson, Mason Lee, Chas. Slater, Ethel McCullough, Marge Hart. Write L. W. King, 3020 Sacramento St., Pittsburgh, Pennsylvania.

Conneautville, Pa., August 4-13. Workers: Rev. E. W. Black, D. D., Rev. G. A. Hodgkin, D. D., J. Byron Crouse. Write K. M. Blakesler, Rt. 3, North East, Pa.
 Franklin, Pa., June 16-30. Workers: Rev. J. M. Hames, Rev. Charles C. Mourer, The Singing Brands. Write Rev. Clair Day, Franklin, Pa. Rt. 4.

RHODE ISLAND.

Portsmouth, R. I., July 28-August 6. Workers: Rev. C. B. Fugett, Rev. C. B. Emrick, Rev. C. E. Winslow, Mrs. Robert Oldrid. Write Otto Petersen, V-Pres., 88 Main St., Lonsdale, R. I.

SOUTH CAROLINA.

Epworth, S. C., July 20-30. Workers: Dr. John Owen, Rev. and Mrs. W. R. Carter. Write Rev. C. O. Dorn, Leesville, S. C.

SOUTH DAKOTA.

Mitchell, S. D., June 30-July 9. Workers: Rev. H. N. Dickerson, Claud Long Quartet. Write H. N. Gaines, Sec., Mitchell, S. D.

St. Lawrence, S. D., July 6-10. Workers: Rev. and Mrs. Rufus Risdorph. Write Mrs. H. McCaughey, Sec., St. Lawrence, S. D.

TENNESSEE.

Louisville, Tenn., August 23-Sept. 3. Workers: Rev. W. R. Carter and wife. Write Mrs. Walter D. Fouche, Sec., Louisville, Tenn.

TEXAS.

Scottsville, Tex., July 27-August 7. Workers: Dr. R. T. Williams, Rev. Lawson Brown. Write Mrs. O. C. Hope, Treas., Scottsville, Tex.
 Hallsville, Tex., (Noonday Camp), Aug. 9-26. Workers: Rev. B. G. Carnes, Rev. F. H. Pearson, and others. Write R. P.

Dickard, Sec., Hallsville, Tex.
 Peniel, Tex., July 27-Aug. 6. Workers: C. C. Burton, Milby Twins, Miss Vida House.

Atlanta, Tex., August 10-20. Workers: Dr. John Paul and Miss Ella Ruth. Write Mary E. Peniel, Sec., Atlanta, Tex.

VIRGINIA.

Penhook, Va., July 22-Aug. 1. Workers: Rev. W. B. Cranford, Rev. Jordan W. Carter, Rev. and Mrs. R. P. Brooks, Rev. and Mrs. W. J. Craddock, Rev. J. T. M. Banks, Rev. and Mrs. L. G. Tinnell. Write J. W. Perdue, Penhook, Va.

Wakefield, Va., August 4-13. Workers: Rev. W. D. Correll, D. Ward Milam. Write O. M. Cokes, Pres., Elberon, Va.

WASHINGTON.

Orchards, Wash., August 10-20. Workers: Rev. Hubert Mardock, Rev. Dwight H. Ferguson, Miss Rose Alice Hanson, Richard Taylor, Roger Taylor. Write Mrs. Lucy F. White, 3721 Main St., Vancouver, Washington.

Ferndale, Wash., July 20-30. Workers: Rev. Z. T. Johnson, Rev. Dwight Ferguson, Miss Josephine Fich, Miss Mildred Davidson, Miss Gertrude Egbert. Write A. O. Quall, Sec., Nooksack, Wash.

Tacoma, Wash., July 27-August 6. Workers: Rev. Z. T. Johnson, Rev. David Fenwick, Willard R. Hallman, and Mrs. Hallman. Write Rev. Paul Mills, 812 E. 48th St., Tacoma, Wash.

Port Townsend, Wash., August 10-20. Worker: Rev. Paul Mills. Write Mrs. Viola Neville, Star Route No. 2, Port Townsend, Wash.

WEST VIRGINIA.

Moundsville, W. Va., July 19-30. Workers: Rev. Gene Phillips, Prof. John E. Moore, Mrs. J. M. Brafford, Sec., 1230 Second St., Moundsville, W. Va.

WISCONSIN.

Hillsboro, Wis., July 20-30. Workers: Rev. W. D. Correll, Rev. R. D. Wise, the Miltonvale Male Quartet, Prof. O. G. Wilson. Write Rev. J. B. Clawson, Hayward, Wisc.

Oregon, Wis., August 11-27. Workers: Eureka Jubilee Singers, Miss Bonnie Harding, Miss Myra Marshall, Rev. and Mrs. Jack Linn. Write Rev. Jack Linn, Oregon, Wisc.

HOLINESS UNTO THE LORD.

There's an old camp ground by the roadside,
 There's a village of white cottages, too,
 But the dearest of these in my memory,
 Is cottage number thirty-two.

'Twas in the summer of nineteen sixteen,
 That we first attended a camp.
 When the prayers of the saints perfumed the air,
 Till we thought we heard the angels chant.

'Twas when two faithful hero men,
 Whom God had saved from sin,
 Made purchase of cottage thirty-two,
 And moved their families in.

For twenty-two summers this cottage has opened,
 And welcomed others to come,
 To hear the gospel message great,
 And prepare for their heavenly home.

The little woman in the cottage door,
 Has built a bulwark of prayer
 Around this sacred cottage,
 Beside every bed and chair.

Her husband, and also her eldest son,
 Many years ago took their flight,
 To walk the golden streets in heaven,
 Where there'll never be no night.

She has been faithful at a great cost,
 To the faith once delivered to the saints,

She read in the Scriptures long ago,
 "Ye shall walk with me, and not faint."

We're praying that nineteen thirty-nine camp
 Will do as the saints of old.

Just turn that hillside into an altar,
 And when the sweet story is told,
 Big men will fall as dead men,
 And women and children, too,

Till they rise in newness of Christ's life,
 And walk by his side ever true.

There we hear the greatest of prophets,
 etc,

That has lived for one hundred years,
 One is our sainted Brother Morrison,
 Who over men's sins sheds tears.

Dedicated to Cottage 32, Indian Springs Camp.
 Beulah Victoria Brannon.

"Russellism." by Dr. T. T. Shields. is the finest piece of work I have ever read in refuting the errors of Rutherfordism. The author has thoroughly investigated his subject, and most clearly presents its shortcomings. There is much truth in his contention, that due to the lack of strong doctrinal teaching and preaching, we have opened the way for all these modern "isms." Dr. Shields cuts with a sharp sword and makes the orthodox Christian even more certain of his fundamental beliefs. It is a masterpiece in its field.—Chas. Wm. Grant.

"Russellism." by T. T. Shields. Price 35c. Order of Pentecostal Publishing Co., Louisville, Ky.

"Day of terror, day of doom,
 When the Judge at last shall come!
 Through the deep and silent gloom,
 Shrouding every human tomb,
 Shall the archangel's trumpet tone
 Summon all before the throne."

LIFE.

'Tis not for man to trifle! Life is brief,
 And sin is here.
 Our age is but the falling of a leaf,
 A dropping tear.
 We have no time to sport away the hours;
 All must be earnest in a world like ours.

Not many lives, but only one have we—
 One, only one;
 How sacred should that one life ever be—

That narrow span!
 Day after day filled up with blessed toil,
 Hour after hour still bringing in new spoil.

—Horatius Bonar.

Renew your subscription to THE HERALD today.

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